

NAME: Ishisaka, Wataru DATE OF BIRTH: 6/1906 PLACE OF BIRTH: Kumamoto
Age: 67 Sex: M Marital Status: M(?) Education: High School

PRE-WAR:

Date of arrival in U.S.: 1923 Age: 18 M.S.Y.Y. Port of entry: San Fran.
Occupation/s: 1. Farmer 2. _____ 3. _____
Place of residence: 1. Clarksburg 2. Courtland 3. Florin, Ca.
Religious affiliation: Buddhist (?) 4. Sebastopol, Ca. 5. Woodland, Ca.
Community organizations/activities: Created the Japanese Youth Organization.
Kendo Club, Baseball Club, Shojo Kai.

EVACUATION:

Name of assembly center: Merced Assembly Center
Name of relocation center: Amache, Colorado
Dispensation of property: Sold/Given Away Names of bank/s: _____
Jobs held in camp: 1. Patrolman (Merced) 2. Supervisor's Office Worker (Amache)
Jobs held outside of camp Warehouse worker & Farmer 3. Mechanic & Ditch Crew
Left camp to go to: Sacramento, California (Amache)

POST-WAR:

Date returned to West Coast: _____
Address/es: 1. Green Haven, Sacramento, California 2. Woodland, California
3. Elk Grove, California 4. Galt, California 5. Sacramento, California
Religious affiliation: Christian (?)
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: Deceased.

Name of interviewer: Heihachiro Takarabe Date: 4/16&17/74 Place: Sacramento, Ca.
Translator: H. Takarabe

Name: Wataru Ishisaka

Birth Date: 1906

Birht Place: Kumamoto Ken

When came to the US: 1923

At what age did he come to the US: 17 years old

Relocation Camp: Amachi, Colorado

Major Occupation: Farming

Interviewer: Heihachiro Takarabe

Interview Date: April 16 and 17, 1974

Place of Interview: Sacramento, California

Translaotr: Heihachiro Takarabe

Typist: Heihachiro Takarabe

NAME: MR. WATARU ISHISAKA

Q. It might take a couple of afternoons, but I would like to ask you questions about your childhood, reasons for your coming to the USA, your life in the US and all. Would you please begin with your name?

A. My name is Wataru Ishisaka.

Q. You were born in Kumamoto ken. When were you born?

A. I was born in 1906. It was about the time when my father was in the Nichiro senso (Russo-Japan war). I was born in June, but the family had to wait until father came home, so the day I was entered into koseki (family register) was December 20.

Q. What kind of man was he?

A. He was a professional military man. He came to this country in 1908. He went to war twice, and he didn't like it. He managed to be sent to the US to do research on shoe making. He should have continued in that line, but as you know, in Japan, only a certain class of people go into that work, so he didn't. The official purpose of him coming over here was to research shoe making, but the real reason was to bring his brother (my uncle) back to Japan. My uncle was in Tokyo, but he went bankrupt, so he mortgaged all his property and came to the US. My uncle never came home so my father came to the US when I was two years old. However, he too, got hung up here and didn't return. Well, the youngest brother also came here to bring the two elder brothers back to Japan, but he, too, ended up staying here. He was very educated and could have done well in Japan, but that's the way it goes.

Finally, these three brothers couldn't meet their mothers deathbed wish. It was such an unhappy thing. I used to hear about those things from my grandmother on my father's side, that we had three generation Yoshi (adopted sons) in our family, because they didn't have sons. All of the brothers, my father and uncles, ended up in the USA. I wanted to go to the university in Japan--Waseda University. I was ready to go there. Papa used to tell us that we could go to college in Japan or go abroad to school, like in England. One thing I asked was that I wanted to go to school to become a learned person. Well, I really wanted to come to the USA, too. I had a yearning for America. Meanwhile, this grandma died and my mother and us get left in Japan. My father was in Walnut Grove. He came home for his mother's funeral, but he didn't have any money. He had to borrow money from my mother. Well, he was a military man, so if he stayed in Japan, he had to go to war. I suppose that's why he stayed out of Japan. He also told me to go to the USA, then I didn't have to go to war. We sold everything we had and went to Nagasaki. We stayed there for twenty days and then, my father, mother and I, the three of us together, came to the USA. I had an older brother and also another brother who was born in this country. He is 19 years younger than I am.

Q. ~~One~~ you told me about a person who had influence you the most.

A. Yes. He was my greatgrandps. He did not have a son, so he made his brother like his son. But this younger brother was really undependable. He went abroad to Italy and England and came home with all kinds of debts. Greatgrandpa had to mortgage his property and send him money.

This greatgrandpa was a big man, over 6 feet tall. He was an educated man and was able to write "fude" very well. He was a man of character. He died when I was six years old. Because of this greatgrandpa, Papa was able to receive a wife from the family with a good reputation. Well, I think my father's idea of avoiding war was the right one. Three of my cousins died during the war...

Q. Do you remember what this great grandpa did?

A. Yes. This greatgrandpa came from a "Ghoshi" a great farmers' family who acted as a village chief. His family tree goes back about 1,1000 years from Iwami-no-kuni. He was in Iwami, but his tribe lost battles here and there and finally settles in Kumamoto. His family graves are big ones with large round stones and the names of each generation are written on it.

Q. Was this the greatgrandpa whosaid that education was very important?

A. Yes. It was he who said that. Well, the foundation of family life was education. This is the reason why I wanted to go to school and send my sons to school. I wanted to show you the letter which my father wrote before he died in Japan, but unfortunately, my brother had lost it. In any case, my father did go to school for 12 years, but he went into the hills to catch birds so he didn't remember too much. However, before he died, he sent us a letter saying that we should not be fooled by bad women and concentrate on education, because that is the only way to discipline ourselves and build up character. This was his last word. I really wanted to show that to my nieces and nephews, but I wouldn't find it.

My father said in it, that even if he died, we didn't have to go back to Japan. "Educate your children, because that's more important than coming back to Japan just to attend my funeral," he said. My father was a really carefree person when it came to money. I would like to tell you this about him. He said, "People say, 'Go to war! Go to war!' but people don't know what war is." The Sino-Japan war wasn't that bad, but the Russo-Japan war was really bad, since Russia was a strong country. The battle was very fierce. When the Japanese soldiers had nothing to protect themselves from a savage element, so they collected dead frozen soldiers, both Japanese and Russian, and they arranged them to lean against rifles in order to make walls against the wind and snow. He used to say that war is really a cruel thing. He always said that we should abolish war from the world.

He did go to battle at Herten afterwards. He heard that soldiers from his own town died there as a result of a savage battle. He took 12 tincans filled with water and rode a horse to Herten. The Russian soldiers and Japanese soldiers were dead and lying on top of the other. Some lost a head, some lost a leg, and all the bodies were damaged one way or the others. There were those who were still alive and were begging for water. If you give them water, then it was the end for them. They would die immediately after a drink. Papa said that he tooked from him two horses, but he couldn't find his friend. He gave water to everybody who wanted it, Russians as well as Japanese. Then he came back. It was such a savage scene.

My father said that he never wanted to send his sons to war. His
troupe was chasing Russian troops to Horten and then to Diren. He
was a big man, about 250 lb, however, he weighed a half as much as
he did, when he came back from the war. He died when he was 81 years
old.

Q.- How long had your father stayed in the USA?

A. Well, from 1908 to 1951. He was here during the war. We didn't let
him work after he reached 60 years old. He stayed with us. My wife
used to take him all over the place. He was really happy during
those days. one day he said, "You have settled down well. So
I would like to go to Japan to die." It was in 1951. Well, he went
to Japan and died in 1952.

Q. How about your mother?

A. She was a very strong man-like woman. Average man couldn't even if
he fought ~~1/2~~ against her. She was a very strong willed person.
While my father was in the USA, she took care of 2 very active young
sons, and took care of the entire farm. It was really man's job,
but she was able to do that. When sh got mad, she was really fierce,
making her eyes like dishes.

Its really funny, you know. In Japan when a person died, they used to
place him in a sitting position in a squire casket with a white dress
and burry him. Well, my mother didn't like that at all. She said,
"I don't like to feel cramped even after I die." She was such a
person. She said that it would look more relaxed in an American
style casket, so she liked that better than a Japanese casket. It's
one of the reason why she felt that America was better than that of
Japan.

My mother went to Counsolate General of America for 5 times to get visa. But they did not accept her application at all. (That's after Papa died.) So I got really angry. I went to see Sacramento Mayer. He said that it was really unreasonable, why should a mother of a citizen be refused to come to the USA. So he ;wrote 2 letters, ~~and~~ signed and send them out to the consalate General of the USA in Fukucka. Well, within 2 weeks my mother got a letter ~~and~~ which said that she could go to America to join her sons. That's how she was able to come to join us again in 1953.

You see mother went back to Japan with ;my father in 1951. Well, Japanese people are tradition oriented people, so she went there to have prayers said by Buddist priests for her ancestors. After that and after Papa's funeral she was ready to come back to the USA. It was very difficult for to get my mother back to the USA.

Q. When did you come to the USA?

A. I was born in 1906 and came to the USA in 1923 when I was 18 years old.

Q. Do you remember anything from your childhood?

A. Yes. I do. We went to see "Suisenji" Temple which was created by Lord Hosokawa. It was such a pleasant memory that I havn't forgotton. I must have been 4 or 5. At that time Papa was already in this country.

Q. When you graduated from highschool, you were getting ready to go to college there, right?

A. Yes. I was ready to go to Waseda University. But my father called me to the States. It was the same with my older brother who was going to attend Meiji University. I think it was better for me to come

to the USA.

Q. Your father was in the State then.

A. Yes. He came here when I was 2 years old. My brother was 5 then.

Q. You mean Waseda Univ. was already in existence?

A. Yes. Waseda was built on 20th year of Meiji by a politician by the name of Ohkuma Shigenobu who was liberal Party member.

Q. Do you have any painful memory from your childhood?

A. No. I'm not bragging, but we were lacking none when we were small.

So I don't remember anything of those bad memories. First of all we had lots of property. Secondly, Papa used to send money to us. We were rather raised as a richman's sons. So we didn't have to go through much suffering economically. However, I was such a rascal. I was a champion fighter. Though I might look very weak now, there was no one who can beat me up in Sumo wrestling. During my high school period no one could beat me in Sumo wrestling and also in street fighting. My parents were summoned by principals many times because of my conduct. Here. I was cut here once by a knife. I never used a knife but you see we were supposed to carry a thin Japanese towl, ~~so~~ as a student. I always carryed sand rapped around the towl. When a situation got dengerous, I took it out and hit them with that. It was a very good weapon. Even a Judo players could be struck down by it.

You know there were some sufferings, too, come to think of it. Well, studying for example was very difficult and was quite suffering. It was a quite ordeal.

Q. At that time high school was 5 years (after 6 years of elementary school) wasn't it?

A. Yes. I guess street fighting was very exciting to me. We used to go to boys high school. Girls went to girls' high schools. It was OK when we walked together with other boys. But some times when I was walking by my self, those girls surrounded me and embarrassed me. I couldn't hit them, yet I couldn't run, since I got surrounded. I was very embarrassed and was mad, but I couldn't do a thing about it. Those girls held each others hands and they wouldn't let me pass the street. I couldn't go through the human barriers. I walked backward, blushing all over the place. They really like to tease boys, when they got a chance. I was very young high school boy. They were also in high school, but they were sexually awoken earlier than boys. So they liked to do things like that. Well, it was in a way very interesting.

At that time there were many highschools in the area. I liked English, but Chinese was very difficult for me. I felt why should I study things like that. I was also very aggravated by the presence of military officers on campus. They were a master Sergeant and a first lietenant who drilled us once a week. I really hated this because they didn't know a thing about the world. Yet, they behaved like they were on top of the world. Before we began a drill, they would examined our gromming and our pockets (for cigarets and other illegal things). I thought they should not be on campus, because a campus should be ~~the-111111~~ free of those oppressive figures.

They would teach us jimnastics. I was very good at that, particullarly a high bar. Well, a master Sergeant was a middle aged man. I guess he wanted to show off his skill. So he got up on the high bar, however, unfortunately he he wasn't good, and he foll of. So I started to

laugh. Then everybody start laughing. So this Master Sergeant got really mad at me. Was he mad?

Q. Did he beat you?

A. No. If he did, then I would fight back. But he was really mad. I was expelled from school for 3 days. The hardest thing was the drill which we were put through with real soldiers during Sino-Japan war. Guns of that last era was very heavy. Beside, we had sword and all kinds of outfits. They were really heavy. I was rather liberal, so I thought school had no use for those soldiers.

Q. You used to tell me that you had grandpa or uncle who was a quite philanthropist.

A. Yes. It was my uncle. He used to own quite bit of land. He used to have share croppers and he didn't have to step out of his own land to go to the next village. However, he had such a compassion for those farmers that he divided his land and gave them to the farmers. He was such a great person.

Q. Do you remember him well?

A. My uncle's wife came from "Kudoo's family of Goryo." Her name was Otama. Her family was Samurai family. I remember her as a woman of very white complexion. I remember her when my uncle took me over there. My greatgrandpa's wife also came from "Kudoo" family. Even though our family was a big and famous family, it was better for

us to come to the USA. Because for instance my cousin; he went to war, for 7 times. He was a lieutenant. The other cousin went to Shanghai and died there within a few weeks after he arrived there. Man's fate is really unknown.

Q. Your family religion is Buddism.

A. Yes. But I bettwe explain a little bit about this. We have a Budda's stature in our "Tokonoma". But we also had room where they ~~had~~ was a shinto shurain. So I don't know which is the real family religion. Early in the morning greatgrandpa stood toward East and clapped his hands twice and worship the sun. I think we incorporated Buddism after Meiji period in our family. Because our family was priests' family before. Well, you know, in Japan Buddism and Shintoism exist the same time in the mind of people. It all mixed up. Funerals were conducted by Buddhists, but weddings were done by Shinto priests.

Q. Did you hear anything about Christian Religion in Japan?

A. Yes. I had. I didn't go to church, but I heard hymns often. There was an old English woman lived by one of those highschools. She build hospitals for lepers and lepers from all over the country came to be treated there. Well, my distant relative was a highschool teacher. So I used to visit him often. This lady lived right next to him. I used to hear singing hymns with organ. Our Buddist temple was a large one and during the Sino-Japan War, POWs were held in that building. It was a huge one. But it was such a tasteless place, so I thought that it wold be nice if they brought organ and played songs or something in the temple.

Q. You tolked about lepers. Were there many lepers in Kumamoto?

A. Well, Kato Kiyomasa was a leper. So he secluded himself in a temple. Till recent years many lepers congregated at this temple. There were 150 steps to the temple and lepers lined up both sides of the steps for begging. Many of them were there till I came to the USA. However, there are no lepers in Kumamoto anymore. The government built a large leper colony and hospital in the mountain called Kuroishibaru. So all those people were taken care of. It's a large place. Recently when I asked a friend if he went to Honmyoji (name of a temple), he said yes, but there were no more lepers there. Japan had changed quite bit.

Kato Kiyomasa's armers, spears, eboshi (hat) and others were kept at the Myoanji, but they brought them back to Kumamotojo (the castle of Kumamoto).

Q. The reason why you came to the USA was because your father brought you here, is that right?

A. When I came to the USA, I arrived at San Francisco. Then we came to Walnutgrove. Papa had a house. My uncle was a migrant worker. He was very unfortunate. When my uncle came back to Japan, Mama found him a wife. She gave a birth to a child. Then she gave birth to twins, but she died of childbirth. Papa felt that instead of being migrant workers under the circumstance they should become settled in one location. So he began a fish market. By the time we came to the USA Papa and the uncle began a fish market. When we came the business wasn't going very well, besides, Walnutgrove was too far away from The Bay area. There were still 2 fishing boat and one speed boat left when I came. They used to go as far as San Francisco to fish.

Q. How long did you stay in Walnut grove?

A. About one week. Then I went to Clarksburg and Holland to work.

Q. What was your first impression of America?

A. When the ship (Tenyomaru which was about 25,000 ton) slipped into Honolulu, I thought the sceinary was very beautiful. I used to hear so much about whiteman, but because they had so much tan that Asians and whitemen looked the same. They used to climb up on the deck. When some one threw coins into the water, they used to dive to pick them up. It made such an impression on me.

I also thought that Hawaii was just like Japan. The ship used to stay there over night, so I landed and stayed in a hotel called Kyushuya and ate sashimi and took Japanese style Bath. So I thought that it was going to be just like in Japan. Even the women were Yukata and I liked Hula dance. I thought it was bettwe than Japanese dance.

Then the ship departed Honolulu and headed for San Francisco. It took 7 days from Honolulu to San Francisco. All together 18 days from Yokohame to the destination. We went through physical examination and landed somewhere around the fishermen's wharf. At that time there were many Japanese hotels nearby.

High ranking ship officers could land at that time, but not the lower ship workers. Soon, immigration officers came into the first class cabins and went through examination, just a formality. I remember a lady, Mrs. Austine, who was really good at speaking Japanese. She was a very good person, too.

I was really surprised by the bigness of America. Then automobiles. It had didn't large trunk, so I thought why ~~don't~~ they use the space available more effectively. We couldn't land that day, because the examination wasn't over.

Some had to stay there for over one week.

Some persons with disease called Katayamabyo were sent back to Japan. It had something to do with digestive system. This disease complicated our landing procesure. Then we were able to land next day and stayed over at Kumamotoya Hotel. They said that the suit which we brought from Japan was not good enough, so we went to a shop which was owned by Japanese, but it just took orders there. The suit were really made by white taylors or factories. So I got a suit. Then a friend of family took us to the Goldengate Park. It was so beautiful that I was really surprized. Peacocks were kept in a large wire net. There were no such things in Japan at that time. Well, by the time I came there were already oil tanks in Richmond area. I thought "What are they going to do with such a large amount of water!"

Then we stayed in San Francisco for 3 days. Yes, there there was an interesting story about a picture bride. All those picture brides were looking at their husbands pictures. All those pictures were those of good looking men. However, when they arrived at San Francisco harbor, those young women discovered that all those men who were waving at them were old and boldheaded. When they discovered that those oldermen were in fact their husbands, they cried and cried.

There was a very beautiful young woman there, who came from Kumamoto. She was very well educated. Infact she came from the village right next to ours. I was 18 years ofl and I was going to study so I had no intension of getting married and raise children at that time. This woman was about the same age as I was. When she saw her husband to be, she was shocked,

because the man was such an old man. She got the picture which was taken when he was very young. She said, to me, "Would you please run away with me?" Well, I wasn't even established, yet and it was a very difficult request. I didn't even know where I could go. I told her, "It must be your fate. You should go with him."

In Hawaii those who were staying there got out first, and then those who were going to mainland were able to get out of the ship later. That place was enclosed by wire fence and that was the place where women met with prospective husbands. Things were very smooth in Hawaii, but it was ~~so~~ not so smooth in San Francisco. I felt very sorry for women. Those women were under 25 years of age, but these men were over 40 years old. I had a friend who was a photographer. He said that he made lots of money during the picture bride days. Those men used to bring him pictures which they took when they were very young. He was to touch up here and there and make a new print. They paid \$ 5.00 for each print at that time. He made a quite few each day.

I really felt sorry for those women who came from Japan. At that time there were two categories of immigrants; Imin and Hi-imin. I was Hiimin. Those who were Hiimin could take the first and the second class cabin, but plain old Imin could not.

When I landed San Francisco, I was really impressed by its bigness. I was really surprized. Navy officer trainees used to come over to San Francisco. It was about the time when they were making Bay Bridge and making a fundation on the Treasure Island. Those trainees were really surprized and said, "America does big things."

When I cam to Walnut Grove, I was surprised again, because it was such an uncivilized place. I was really discouraged. I thing I

^{BULL DURHAM}
remember was Buldaham Cigaret. In the biginning I didn't know how to roll it. Most of the time I was smoking paper, because Tabaco slipped out of it. But soon I learned it very well. It did smell better than the one I used to know in Japan.

I was very young when I came to this country, but most of men were in their middle age. Those people used to tell me, "You are very young, so you must learn how to speak in English." So they taught me some words. Well, I knew those words already, but I just listen to them. It's not the only thing they told me. They told me how to gamble and how to find "Joro" (prostitutes). Those were the only things they talked to me about. I was really fed up with them. They talked about those things every night. Well, I suppose those were the only thing they could do to entertain themselves.

It might sound very unreal, but when I caught cold, these men said, "Well, Ishisaka is very sick. He wouldn't last too long. We better decide who's gona get his wife!" Things were that bad. The only thing they had was bars, gambling and prostitution. However, there weren't too many problems, though.

Troublemakers were those who did not get married. There were murders and some wives were stolen. The last murder I remember in the Japanese town in Sacramento had to do with a woman.

You might be surprised, but there were many Japanese men who were killed in Seattle area, brought here and thrown in the river. Those who had something to do with murder usually went back to Japan. I knew some of those who did that.

One day we were planting pear tree down the river. After we planted them, we put ropes around it. Then one of them found a dead body in a bush. I told them that it must be a dog or something. But they insisted that it was a man. So I run over there and indeed it was a man. It was a male. So we went back to our camp and called police. They came and examined the body. They said that he had been dead for 3 days. In those days even horse doctors could examine you. The man who examined was also a horse doctor. The man who was dead was a Jaapanese. Soon we learned that somebody was missing in Seattle. You see someone brought the body down here and fled to Japan. I was a very young man then, but the social condition was very bad. You couldn't even compare it with the condition today. At that time women were very few. In Holland the houses in which Japanese lived were very inadequet and wall had full of holes. At night when women went to take a bath at the bath house, men folks used to peep through and the holes the crackes on the wall.

Q. Were there any houses of prostitution or gambling ?

A. Yes. There were many of them. From J to K streets all these were house of prostitution. Each houses had 3 to 5 women. When I was young, I used to cruise around the town till in the morning. But I knew those were many of those house of illrepute. Mr. Takarabe, its only after the war that the things have been rather clean. Police weren't that strick. I think that they should let these things go by, then the goo people don't have to go to prostitution and there wouldn't be rapes in town.

The otherday, I heard Leroy Green said that he was for leagalizing prostitution. I agree with him, then you can controle these things, and girls would be checked periodically and free from diseases. At that time there were no rape cases and these crimes became more frequent after they band the prostitution.

Q. Were there any runaway house wives in those days?

A. Yes. There were lots of them. However, those women who run away or switched husband were not successful. Those people who built successful family were the ones who had patience and endurance to stick it out, even thought they might have had legitimate complians. I know bothe cases, but those who run away did not succeed.

Q. It must have been very difficult for women in those days.

A. Yes. It was very difficult for them. Now is a paradice in comparison to that time. At any rate, there were those men who couldn't distinguish between prostitutes and housewives. It was like that till world war II.

Q. People who lived in farm camps were single peole, right? And you are talking about those people .

AA Yes. You are right. Most of family men were share croppers. Most of the time they kept 60% of the profits and owners kept 40 %. It was a very difficult way of living, but they did it.

Q. Do you think that those people who ended their life being single were those who gambled away their life?

A. The way I looked at it, those Issei did not have enough education to think about those things. If they had a little ;more education, things could have been a little different for them. At that time you didn't have to speak English to live here. You could even write letters in Japanese and the only English you had to knwo was the wor "Japan" to write a letter

to Japan. I usdd to write address for them at night. Theyw were very impressed and said, "You are remarkable. Where did you learn these things?" I used to tease them, "What are you talking about. You were my daytime Eanglish teacher!" I was very busy writing addresses for them at night. Gamblings and Prostitutions were weak spots of some of those Issei, but they did possess a great quolity as Japamese. There were no Japanese bank at that time. There was one, but it went bancrupt. Mr. Mankyu Matsumoto was the president, but he put too much money on rice farmers in Colusa County and the Bank could not get money back because of a bad year for rice. So Japanese had no place to borrow money. No white banks ~~would~~ ^{would} do that. So Japanese people had to raise money by themselves. They got together and put money together to begin business. They just borrowed or lend money ~~on-trust~~ anywhere from \$10 to \$5,000 on ~~for~~ trust, without any papers or documents. It was a great thing they did.

I used to visit family who had girls. I even dated them. Well, I knew how to treat women. I suppose it was because I had some education.

Well, you know its very interesting, but though Issei didn't know any English, they knew all kinds of bad things. I was very young so they call me "young". However, they didn't know how to pronounce it correctly, so they said, Yan". They called me "Yan" "yan". Well, sometimes I didn't respond, so a man got mad and said, "Why don't you answer me? I'm talking to you. So I said, "What's yan?" He siad, " Yan means ^a young man." Issei women ;used the same 'yan' just like Issei men. So I was called 'yan' all the way through.

Q. Then after Walnutgrove, you went to Clarksburg, right?

A. Yes. I worked for Mr. Dash and Mr. Yamamoto.

Q. Was it very hard there?

A. Yes. It was very difficult and hard. There I got really sick. I didn't like to give up so I stuck to it. I became very sick. I really didn't have to work in Japan. I've never farmed, even though my family was farmers. When we had to travel, we rode on a horse there.

In Clarksburg food was very bad. Everyday we had to eat potato stew. I could not see any chunk of meat in it at all. Those who liked fish went to the river and caught carps. This kind of carp here is very small and did not have good taste. It was very difficult to live there.

Q. Your parents were with you, right?

A. Yes. They were. The reason why they had to sell boats was because I got sick and they had to make money for my medical bills. By then my father had given up fish business. My younger brother was born there. So we did farming. We did make a little money. Then we moved to Cortland. We were share croppers in those days.

Q. How did white people treat you?

A. I don't think they hated us at all. Besides Japanese were very good workers, so they liked Japanese. But they didn't like Japan as a nation, because Japan was such a small nation, yet she had lots of power. So we were oppressed because of Japan as a nation. So I did not experience direct and personal assaults.

One time a young white man called me, "Jap. Jap.!" So I got off the car with a wrench in my hand. Well, he was so surprised and got pale and ran away. Once it happened in Woodland, too. I guess I knew how to fight

so I could deal with minor personal assults.

Q. You got sick and layed off for one ;year, is that right?

A. I helped my parents to farm. But becuase I got sick I couldn't work as much as I wanted to. So I thought about going to school. ~~S~~ First I entered Oakland high school. I came back during the summer vacation to help parents. However, during the second summer vacation I came down with gall stone attack. My parents consulted ~~two~~ Dr. Heart and Dr. Miyasaki. ~~Well,~~ They recomended operation. However, my father felt that if I was operated again, I'll die (since it had not been one year since me first illness.). My father refused operation because I just was cured from a typhoid feaver. He was afraid that I might die. Well, my father knew a Japanese doctor, by the name of Chono. He could not pass Midical Exam., because he drunk too much. But he was a good doctor. So one day I told me, "Dr. Chono, I'm hurting right here and I can't stand it." Then he said "Ah, then come here and lie down." So I ~~do~~ lied down. He pushed my abdomen here and there, and from all directions. He told me to turn this way and that way and examined me throughly. Finally he said, "Well, you've got stones in your gall bladder." So I said, "Yes, they tell me that I have to be operated, but my father absolutely refuses operation, since I was very sick for a while back."

The he said, "No. You don't have to be operated for this. I'll make you a medicine and you must follow a strict diet which I'll ~~spe~~ perscribe to you. So don't worry about it." So for the next 2 years I ate carnation marsh in the morning, a little bit of rice for noon and evening. All had to vegatable ~~must~~ be cooded and no solt and so sugar. In two years all

gall stones were dissolved. So I was really happy about it.

when
Then, the very next summer I came back to work on the farm, I brock my arm, and was really disappointed in it, b~~ac~~ause I could not handle injections or opertions. I wanted to become a doctor. So I gave up pursuing a college corse and became a farmer. I had a confidence in my ability to become a doctore, but it was my fate. Its really interesting. It was an automobil accident. The doctore who took care of me wasn't that good either. He was just as good as a horse doctor.

Q. Then you worked with your parents. Is that right?

A. I had 2 brothers, but I did most of maneging and farmed with my father. I was in Clarksburg for 10 years.

Q. What did you do during depression time?

A. I quit working as a farmer by that time. I went to Florin to grow strawberries.

Q. How did you you economically?

A. We did not have to suffer hunger, but it was very difficult.

It was the same with everybody else. It was really bad. As you know Japanese were proud people and they would not accept a charity from no one. But we know some of thesse people were suffering severe hardship. They had lots of children and lived in shacks under levies. So we used to take a sack of rice or other food and role them down the levie. Then, you see, they wouldn't know who brought them, so they would accept those food. The depression time was a very difficult time for all people.

I know gamblers who saw that economic situation was getting bad, so they saved \$25 for their spending money in Cortland Bank. Unfortunately Cortland Band went bankrupt. So It was such a ironical story. We had

We had some ;money in it, but we could not get a penny out of that. There was not a bank open at that time.

In Sacramento, many people were picking things from garbage cans. Well, so many Japanese were suffering, so at the Japanese Association meeting we discussed who needed emergency relief, and brought food during the night so that they, who needed the relief, wouldn't be embarrassed by it. I really give credit to Issei. Some aspects of their life might not have been so exemplary, but on the other hand they were very sensitive in this way. They were very poor but they donated \$250 - \$300 when Christian Churches, or Buddhist churches were to be built. I really respect them for these characteristics.

Q. I heard that people in Florin suffered a great deal.

A.. Yes. You are right. It was really terrible. I know that, because I was working there. One box has 12 baskets, but we couldn't get more than a dollar or so from it. Luckily, there was a man by the name of Nojiri.. He was a broker. He borrowed quite a bit of money and bought land and distributed it among Japanese people so that they could grow strawberries. He helped people a lot. There was a smaller company called Ohtani. However, Japanese people in Florin really owe Mr. Nojiri a lot. To my thinking, Japanese people were able to survive the severe depression time because of the work of Mr. Nojiri. It was very hard, but somehow they made it through with those people's help.

As for me, it was the year that I went to work in Florin which was the beginning of the Depression. However, we did have some savings, so we were able to live without much hardship.

you are a minister, that's why I can tell you this. My brother and my father couldn't get along. My brother got married and he had to have something of his own. That's why he went to Florin and began to grow strawberries. I worked for him without compensation for one year. Then Father and myself moved back to Courtland area and farmed. After the war, I came back to Elk Grove. Actually, I came back before the end of the war. You know, Issei really helped each other, but the younger generation became so individualistic and selfish that those who came down to see the situation in Sacramento or down the river, went back and brought only bad news back to camp. However, Ii thought what they said was very unreasonable and I just could not accept it. So I decided to take a look at it in person. So my friend and I cam back to California. Well, when we came back and saw our old friends, we were greatly welcomed. I was really mad about the incorrect news which was brought back by the others. So I went right back to the camp and said, "Damn you! What you said was all lies. We should all go back to California. What are you going to do about your children's education?" WELL, some couln't believe me. Some even ridiculed me. But those who came out did win. They all benefitted from coming back to California.

When I came back here, I bought 5 houses in the pocket area in Sacramento and housed those people who came back to Sacramento. I was really mad at those who brought bad news about California. Those people got ahead of others who came back later. I still tell them, "You told others not to go back to Sacramento, but you came back here first and tried to get ahead." Well, one of them said,

"Don't say that any more. It's in the past." This man is a big shot now in this town, but I always remind him of this fact. I really think that there are tremendous difference between Issei and younger generation amoung Japanese. their humanity, their relationship between them had bacome very thinn. I'm very sorry about that. Well, in my house I had my brother's family and three other people and my parents and Chinese people who worked for us. I took all of them to Woodland when I got a job there. They all made money there and after that they began to establish their own business.

Q. You said you gave up your house for your brother and went to a lower part of the Sacramento River. Where did you go?

A. Cortland. We were farming there. We did go back to Fruitridge and Power-in-Road area where Army Dapo is now. My younger brother was old enough to go to highschool then. I left my parents and my younger brother there and went to Woodland to grow tomatos. Then war came. So I brought my brother and my parents to my house there. My boss was a bigshot by the name of Bob Carden. He helped me a lot. I manneged his farm.. I had 150 acars of tomatos and 120 acars of beets. I finished harvesting and went to the Camp.

Q. When did you get married?

A. Well, we have been married 38 years. I was married in Florine.

Q. Did you know her well?

A. Yes. I knew her. I used to bring flower to her.

Q. Well then it was not a Japanese style arranged marriage. It was a marriage by romance.

A. Well, but we did have a go-between at the wedding. I thought she had lots of things to offer. So I went to visit her often. It was very interesting. I had a Model T Ford at that time. There weren't very many people who had a car at that time. I used to drive that car real fast so the engine got heated up and the radiator got over heated and stram blew up and she got showered by the radiator water. One day my father's friend came over and said, "How long are you going to remain single. You better get married soon. I'll go for you and ask permission from her father so that you can marry her." So, we got married. We had a small wedding celemony.

Well, our hardship began from that time on. When we entered the Camp I had a little bit different idea from the most of Issei. I never thought that Americans would hurt us or kill us. So I had an intension of going to do lots of sightseeing. In any case every time I had a chance I did have a quite bit of saving at that time. So I took a pass to go to Wyoming, Colorado and every where we could go. I never stayed in the Camp too long at a time. I was always on the road. I spent lots of ~~mae~~ money, though.

Q. Were you a member of any organization, like Nikkeijinkai?

A. I was little different from the most of Issei here again. I really didn't like those Japanese organizations. I still don't like it. They got together and eat and drink and they talk nonsense. I still don't like these things. However, I was one of the responsible persons for creating a Japanese youth organization in Cortland.

Because youth organization had a definite and usuful purpose of education. We created "Kendo" club, and baseball club there. We also created "Shojo Kai"(virgin club). Mr. Ohmaye of Kinmon Gakuyen was the one I discovered. I asked him to be an advisor for these organization. Any organizations which aimed at education of youth and children were good and I was interested in them. However, any social gatherings for their own enjoyment were not my own interest. I didn't like organizations like Kenjinkai, because all they want was to drink and conduct themselves in disgraceful manner.

The other day one of those Kenjinkai had celebration for one of them because he reached 60 or 80 year old. Well, it's OK to have those celebrations, but they eat and drink and most of them get drunk. When they get drunk they behave disgracefullly and thy quarrel in front of the ;guests. Well, those honored quests have to donate \$10.00 or \$50.00 or \$100.00 for that event. If they had money like that then we should make schalorship fund or something for the sake of education of youth. That's my opinion. I always said that but people wouldn't listen to me. We must look at things from long eyes. LWe can't look at things always from the immeadeate situations. If you create a \$300.00 scholarship then a student can use it for one semester fee or books. But they don't understand that. They all had heads like acorns.

Q. What is your hobby?

A. Reading, Japanese sword, Japanese wrestling, Kendo, Planting trees, growing koi fish, but I don't like gambling and drinking.

Q. When was your first child born?

A. He is now 37 years old; Howard and Woodrow. They were born before we went to the Camp. Anthony was born in the Camp.

Q. There were many people who sent their children back to Japan to educate them. What did you think about that?

A. It ended up unsuccessful. First of all the relationship between the child and parents became estranged. It was just like that with my wife's family. Their daughters stayed in the states and the oldest brother was sent back to Japan. Well, the relationship between her brother and the rest of the family was very poor.

It is the same story with my own family, too. I did get along with my parents very well, but my older brother couldn't get along with them.

Q. Do you think that sending children back to Japan for study was some kind of status symbol?

A. No, it wasn't that. It was a necessity. If your children were with you you could not work. That's the reason why they did that. If you are concerned about children's education, it didn't make too much difference whether it was here or in Japan.

I have an attitude that when I start anything, I want to finish it. I really wanted my sons to go to Cal-Berkeley. However, unfortunately I became very ill and I had to give up that hope.

I feel veryfortunate that they graduated colleges and have good education.

Q. When a twin was born, you must be very surprized.

A. Yes. I was. I wanted to tell you about that because if was very interesting. You see I looked after my parents all the time. So my finance was rather poor. When my job get finished, I went to Sebastopal. I had a job there to dry apples. I didn't want to leave my wife at home, but it was a job for me and that means economic necessity. While I was there I received a letter from my wife's midwife saying that my wife gave birth to 2 beautiful boys. No matter how many times I read it it said, "Soushi" (twins). I knew she was pregnant, so I was expecting a letter like that but I was surprized by the news. I thought, "Oh, boy, She is going to have a tough time ahead of her." So I asked my boss for a leave of absence to go home. When I came to the Napa psychiatric Hospital, I took the letter out and read it again, but it was the same letter and the same content. So I came to the third street Pharmacy and asked if I had a twin sons. They told me that it was true. That was the last time I asked that same question. When I arrived at home I saw two beautiful boys in bed. Well, I am very thankful for my parents for they had hands in our sons growth. I really respected my wife. She really took care of my parents, just like her own.

Q. What is her maiden name?

A. Ito. She was the youngest in her family. Her father was an artist, a painter.

Q. Around 1940 the relationship between Japan and America got really bad, didn't it?

A. Yes. It was really bad. I was in Woodland at that time. After the Pearl Harbor attack, FBI was really active among Japanese and they past the evacuation notices all over the place. It was really a bad time. We were put under curfew; our activities were limited within a few miles from our house. My boss, Bob Gardern, was a very powerful man and because of his help I was able to come out into Sacramento very often. It was a quite help. He used to say, "why do you have to go to the Camp. You can stay with us." Well, we had to go inspite of his words.

Q. How did you feel when Parl Harbor was attacked?

A. In a way I was glad. Because Japanese were always looked down upon. So I felt that it could not be avoided.

I'll tell you. I was digging suger beats in Davis. It must have been almost 3 pm. one Japanese gardener came running towards me saying, "Ohi! Ohi!" I said, "You are too noisy." Then he said, "No you better listen to me. It's a big happening. I just heard that Parl Harbor was attacked by Japanese Navey and Filipin was also attacked by them." I was thinking that something like that might happen. I knew that Japanese were rather short tempered and couldn't see too much further into future. So when they were pressed down, they would explode some day. But I didn't think they would do things like that so soon. When I went back to the headquoter, everybody was there, whites as well as Japanese. They said, "They did it! They did it!" Even some whites were rooting for Japanese.

That day I came into the town and when I came by Armydepo I saw many blacks and Mexicans looking very happy about the event. But when I think about it, it was really a stupid war. I thought Japn made a big mistake. My father said, "It's going to be a big trouble; we shouldn't go into war. There is no winner in war. No one gains anything from it." Then we received evacuation notice. We could not carry knives, nor flash lights and of course guns. We couldn't have radio. Well, it was very bad situatuion.

Q. What did you do with your stove and furnitures?

A. It really is aggravating. They really knew our plight. So they bought things really cheep from us. Jews really followed us and tried to buy things very cheep. They used to buy trucks peckup trucs, furnitures, refragirators, everything for almost nothings. They would pay \$5.00 for things we bought for \$100.00. It really was exasperating. Some sold them out. Some didn't. But even those who didn't sell, things got stolen from them while they were in the Camps.

Some people put things in WRA wearhouse. But even those things disappeared. So war is people's enemy. We just can go into war just because we got carried away emotionally.

When we went into the Assembly Center, they gave 2nd class army food for us. We packed our things. We sold somethings, gave away others and we took train from Woodland station and

entered Merced Assembly Center with all my family. We were there for 3 to 4 months and moved to Amachi Camp in Colorado.

Q. How did you feel when you entered the Assembly Center?

A. Well, I really felt that people were just like dumb sheep. Things were so confused in there. They lost human dignity and respect. I did not have a citizenship, but I was hired as a policeman in there. I probably was the only one who did not have a citizenship. In any case, we used to patrol the area. I saw people doing all kinds of shameful things, but I had to look the other way. Some other policemen took all these things on a notebook and reported. So I got really mad and said, "You fool!" Then one of them said, "What do you mean by fool!" So I said, "People's minds are confused right now. Reporting things like that isn't going to help anything."

Well, this man, Japanese police chief really liked me because I said what I felt. He said, "You are an interesting man."

When we were transferred to Amachi Camp, I knew kind of condition t that the new camp might be in. So I brought 4 big Salami and brought water in several timcans. When we arrived there it was just like I had expected. There were no food ready to feed children in the begining, because messhall was not completed and it was not well-organized. So Children complained their hunger and cried. So I

took out the Salami and cut it into pieces and fed those hungry children and let them drink water from the tincans. They were very happy to eat anything then. We must be very well prepared in critical times like that.

Q. In Merced, you said there was a police chief, but there was a white chief on top of him, is that right?

A. Yes. There was a Japanese Chief, but there was a white chief on top of him.

Q. What were you patrolling for?

A. Well, for theft, or fighting, so that the entire area would be peaceful and no violence and free of security problems.

When I was patrolling the area, children used to follow me. I used to play with them. One day I saw a bunch of children looking out through the barbed wire fence. There was a road right next to the fence and there was a Tokey Vinyard beyond that. I could see ripe grapes bunches hanging under the leaves. Children wanted to eat grapes and I could see that very well. So I brought a long pole and attached a knife at the end of it and cut the bunches down and hooked them and brought them back into the fence. Children were really happy about that. However, an MP officer passed by the fence. I had a police uniform on, so they could spot me right away. He asked me, "What are you doing?" So I said, "You know what I'm doing just by looking!" Then he said, "Do you want grapes?" I said, "Yes. Of course. But it's for these children and not for me. It's

natural that children want some sweet thing."

Then he said, "OK. I'll get them for you." So he brought a lot of grapes for them. They were really happy. It was such a sweet thing. This happened in Merced. I bet that vineyard used to belong to Japanese, too.

When we left Merced many people wrote "Waka" poems on the "Tanzaku" (a long strip of paper especially made for writing poems) or Senryu for the departing. It was a very emotional moment for every one of us.

Q. How was the condition of the barracks?

A. Well, it was such a terrible place. I can't even describe. But even in that kind of atmosphere there were no serious problems or events happened.

There were some small problems, though, like feeling around with other's wives. That happened with the people I knew. Some of these policemen said that we should punish these men and also the women. I said, "Leave them alone. These things has to be solved by themselves." I really fought against taking any action against those who committed adultery. As I expected, they solved the problems by themselves. It's get bigger and it would not give those people a chance to work it out on their own effort.

Some of those men were looking for their own merit to be recognized by higher ups, but they weren't really concered about those who had problems. Their shallow mindedness really astonished me.

One more problem which I encountered in the Assembly Center. They used to feed lots of muttens and beeftongues. One day all of us came down with diarrhea. We went to get a doctor, but they were so lazy that they refused to come to help us. Well, those available doctors were just too busy, because of the number of patients. It was such a big problem. Everybody had it and was an epidemic proportion.

I remember one more thing now. Right before we left the Assembly Center, all the policeforce got together and had a farewell party. At that time an old dentist, Dr. Hayashi said, "When Japanese people are treated well, they return it two times over." When they were treated badly, they will return vengence 4 times over." I thought he said a very insightful thing. When we left the Center, he was counting the number of people as they left the Gate with a Big voice, "One! Two! Three!..." The soldger who was standing right by him had to cover his ear and everybody laughed. We were taken to a train station by trucks. Well, I thought there were very interesting and amusing people in our midst.

From there we were transported to Amachi, Colorado. It took overnight by train, if my memory serves me correct. All the blind were down on the way there.

When we arrived there, the Camp was not really ready. I worked in the supervisors office for a while. We made things we could grow there. We also had pigs, too. There was more freedom there than in the Assembly Center.

Problem there was the volunteers for Army. Nisei youth wanted to go to Army, but Issei Parents were worrying about what their neighbors would say. I was wondering what percent of them were really against their children going to war. I thought it was Japanese's bad habit. Nisei wanted to get out of the Camp and that's why many of them wanted to enlist in the Army. I can understand that feelings. I used to go to families and make both parties understand each other. I was misunderstood many times and some spoke ill of me. (People asked me to become a block manager, but I absolutely refused.) I said, "Enlisting in the Army itself aren't that bad. Infact they will gain something by enlisting. It will make a man out of them. What I want to point out is this. What you are really worrying about is not enlisting itself, but you din't want your son to enlist before anyone else. It is not the good criteria for your judgment.

They said, "You might be free to say such an enlightened thing, but the world just deemn't go that way." However, I insisted, "You must think about the future of your children. If they really want to go with a good reason, you must let them go."

So from our Camp over 3,000 young people enlisted. One day I was

discussing my point of view in public. Sometimes I had majority of people on my side. But sometimes I had very little support. In these cases cooks did not dish me up enough food to eat at the messhall.

Q. Were there many super patriots in you Camp? If you had that in Tuly Lake you could be called 'Inu' (dag).

A. No. There were none of those people. But I was called "Inu" by many people in Amachi, too. When I look at those who were in the leaders at Tuly Lake I know why it was so bad. They were all inexperienced, hardheaded characters. Did you see the articles on Life magazine? I knew all those people. And if they were going to be leaders, you knew the consequences of their leadership. They all came back to America after the war. When they took over the leadership, there was no way that things went smooth.

When I went to Amachi, I did get involved in a demonstration about the problem of housing. When we left Merced, Administration made a promise that family members should be able to move together and live together. However, when we arrived at Amachi Camp, barracks were not ready yet. So we were placed in the barracks which were ready. That meant that the most of the family members got split up. It was a very bad situation. So we demonstrated. These Japanese administrators were really afraid and did not come out of their offices. When we thought about it, by talking to Japanese-American officials was not productive thing. So we decided to talk to Lindley, who was the chief administrator of the Amachi Camp. He said, "the Camp

is not ready yet. That's why we have problems. But when all the barracks are completed, everything will be OK." Well, he satisfied us. He was very good and made sense to us. So we said, "OK." and went home.

One more thing. There were barbed wire fence between the administration compounds (where whites lived) and our barracks. So one day we went to him and said, "We are not POW's. We are here not because we want to be here but are forced to come here. So we want you to take that barbed wire fence down!" Well, they did take it down.

You know I give him a lot of credit. After we came back here, I was walking on the "J" street. Some one tapped my shoulder, so I looked back. It was Mr. Lindly. I said, "What are you doing here?" He said, "How are you?" I guess he remembered me. At that time he said, that he was working for the Water Division of California-Nevada district. He said, "I'll see you again." But that was the last time I saw him.

After we came back here Mr. Bikyo (?) who was a half-Indian and a half-white, came to see me in Sacramento. He was in woodland when I was there. He was working in a machine shop to fix tools and cars. These people remembered me because I was a laude person.

Q. What did you think, when you had to decide your loyalty, to America or to Japan?

A. I thought it was just a formality and no substance. There was no way to check up on that. It was rather interesting. There were Nisei who did not pass physical exam. outside of the Camp. Then, they came and they were reexamined and passed those whom they did not pass before. Then I got real mad. You see it's really funny and irregular situation. You can interpret that in many ways.

We argued a lot there. There was a police chief by the name of Tymingson, who was a redhead man. He did not want any trouble on his hand. So he always told us that we could drink as much as we wanted, but we shouldn't fight among ourselves. Well, I don't remember anybody getting into fights. They all got drunk and got happy.

However, when I think about over all events happen there, I think everything went rather well. I was very much impressed by the ability of Japanese people in any field. I think they were very great. Take a look at the talent show for example, or crafts which they produced during the internment time. They invited outsiders to come and see what Japanese people had produced. They were definitely impressed and were rolling their eyes. They had all kinds of people with all kinds of abilities. There were doctors, carpenters, administrators, teachers, nurses and you name it, they had it. I really didn't think other people could not produce that much of talent from a limited number of people like that. I really thought that Japanese were fantastic people if they knew how to deal with things without getting rapped up in emotions.

The bad thing about Japanese is that they are very emotional people and this really get the best of them.

Q. What kind of things were lacking in the Camp?

A. There weren't any particular things which were lacking. But I did feel indignant many times. I was more indignant toward Japanese than the whites. Each block sent out a block manager who worked with administrator and received necessary things. One day we did not get enough toilet papers. So the manager told us not to use too much toilet papers. Then I got really mad. I said, "We are here not because we want to but because we were forced to. You tell us to use toilet papers sparingly, but do you know how much toilet papers are necessary for a woman? If you think we are using too much toilet paper, then show us statistically how much toilet papers we are wasting." Well, our block manager said, "No. I wouldn't be able to do that." Then I said, "Well then, don't tell us not to use too much toilet papers. Your job is to tell the administration that we need more toilet papers. That is your job." Well, he went back and was able to bring back lots of toilet papers.

Some of these men want to be leaders, though they had no ability of administration or language. When they become block managers, or leaders, things don't go very well. These people usually listen to the white administrators, but could not communicate our needs to them.

I have another story. In the begining they were still buiding barracks in the Camp. It was a government job, so they brought lumbers by trains. They really piled them up. Japanese people went to steal lumbers, because those barracks did not have enough shelves storage places, deskes etc. They made all these things by that lumbers. MP's used to look other way when we went to pick them up, because we could say to them that we were making tables, shelves and necessary things because government did not provide for us. Beside, we didn't come here on our own will. So no matter how much lumber they brought, they weren't enough to make additional barracks. Because of this the comptetion of the total project was delayed.

The thing which I felt very badly was that Japanese, as a race, were very vainglerious. It's really obvious. Some really did not have much money. But when one get out and start farming, everybody else had to get out and farm, without knowing the conditien of seils and whether. There were many Issei who bankrupted because of that. It is really a bad habit. They must give more thought on the things like that.

The farming there was a lot different from the way they did in California. Here in California we cultivated 100 acres at a time with a buyer behind you. On the other hand in Colorado, you could only cultivate 10 acres or so and you would have to find buyer afterwards.

However, some Japanese thought that the more they had the better they were, so they really overdid themselves and they couldn't sell products. That's why many of them failed there. Japanese people were competitive in this way and that is a very bad thing. If they had done some research it's a different story.

We didn't get into farming there because I didn't think I could succeed. Some people really spent a lot there. Some even bought land to farm and used lots of people. A half of it was a show, I feel, but within two years this man too went broke. There were some who advised him not to do that, but he thought he could. It was kind of sad. He was very well educated and was very intelligent man on top of that. But this doing things for appearance sake really got the best of him.

The whites are better about this. We bought a second hand car. They asked me why we didn't buy a new one. I said, "If you buy a new one, it'll cost at least \$5,000. In a few years, the value comes down to a half. In the long run we save lots of money. They say, "We buy new cars!" But I think I can spend money elsewhere.

Q. How do you feel about us being forced to evacuate and placed in the Camps?

A. To my thinking, America really revealed the worst part of its political system to the whole world. Japanese followed the order very obediently. American Government had done something which was against its own constitution, against the humanitarian principle.

It really is a shame. There is no way possible to evacuate citizens of the USA and place them in concentration Camps without due process of the law. It was one of the most shameful act that US Government committed in it's history. There was a black attorney by the name of Michael. He really worked for Japaense people in Colorado. In any case, we were naturalized citizen, but I did not lose a pride as a Japanese. The whites in the Camp did everything they could for us, too. I'm very greatful. There was a Mexican girl, her name was Mimi, who used to buy cigarret for us.

The other things is that you know government did this to us not because they found anything wrong with us, but because they couldn't get along with Japanese Government.

Q. Is there any other memories from Camp life?

A. There were lots of fights. They used to bring home rice from the messhall and made sake from it. Local liquor stors used to store sake for us, so we had lots of liquor in the Camp. So these who liked it would drink a lot and used to say things which offended others.

There was a man in our camp who was really talented. He was a very good painter and carpenter. He was good at everything. He was born in Hawaii, but it seemed that he was involved in all of these fights they had there. But you know, they were all drunk and even if they swing firssts at each other, they were so drunk that they missed. It used to look fierce, but actually it was very harmless. Within a few minutes, policemen came running and hold them apart.

You couldn't see these sight anyplace else. They were taken out of the Camp and placed in a jail located in Nama(?). Once I went by there and found him sweeping the sidewalk. He said, "well, it wasn't too bad."

Q. Were you concerned about your children's education?

A. I did worry about the fact that my children might not be getting enough education there in a very unnatural condition. However, the quality was a very good one. My wife was teaching in a Kindergarten. All these teachers were Japanese and they were very good. My sons were very small school children, then.

Q. When did you come back to California? Was it before the end of War?

A. Yes. It was before the end of the War. I didn't think it was dangerous at all. I came back to Sacramento and looked for a job. Well, I came back here before that to survey the situation. The Government gave us the special permit any time, because they knew that Japan was losing the war. They were telling us to get out of the Camp, but people wouldn't move.

Q. Is it because they get used to the Camp life?

A. No. It wasn't that. But to my way of thinking they were worried about everybody else's opinion. When they were placed in the place like that they seemed to lose pioneering spirit. When things got a little dangerous, they wouldn't touch it with 10 feet pall.

I have this attitude that an opponent has two arms, and I have two

arms, so the fight is even. But usually people were afraid. They don't want to rock the boat, so they become very frightened. They say, "Well, you are going to get hit!" So I used to say, "Well, then, you strike him back!"

There is an interesting story. In Santa Fe I was asked to work for a railroad. So I went there. It was 40 miles out of Garden City. I was going to urinating and a ferman came by and cussed at me. So I said, "What did you say?" I was going to catch him and beat him up. When I became aggressive he became very afraid. So I started to chase him. He yelled out, "Help! Help! He's killing me!" I yelled back at him, "Bakayare."

Soon, a superintendent came out and asked me what was happening. So I said, "I'm not a POW. I'm here because I was forced to. But this clown cussed at me when I was urinating. This man is no good. Fire him!"

Japanese men who worked there for long time didn't even say a word. Well, I decided to quit working there because it wouldn't work out. But there was over 40 mi to the Garden City. These Japanese men would not take me back because they were afraid. I couldn't go back there on feet. That night a Mexican man said he would take me back. Well, several others decided to go back with me, too. At the Garden City we waited for a train. The rest of men were so afraid that they gathered in the corner and huddled into a small bundle, so that they could not be seen by others. I didn't care about that at all.

Before we arrived at the Railroad station, we became hungry, so we went into a restaurant. There were only a few people in it, but waitress did not come out. There was no signs which said "No Japs" but my head was already hot, so I turned a bottle of catchup and made a mess there. Inspite of that no one came out to tell us anything. So we turned a table upside down and came out. You know it was no way that they couldn't serve us. Well, we found a restaurant owned by black people. We were really welcomed there. There brought out all kinds of things even before we ~~we~~ ordered. They didn't charge us too much either.

When I returned to the Station these Japanese men were all afraid and hiding behind telephone poles and in toilet. Well, it was a miserable sight.

After I returned to the Camp, they sent me a check for about \$2 $\frac{1}{2}$ for the time I worked at the railroad station. I still have that check with me. I was still a young man then and I was very aggressive. I was about 40 years old. After that episode I worked as a section foreman in railroad work frequently.

When one think about the whole thing, the war really brought set backs economically for Japanese Americans. And the people who suffered the most was Older Issei people. They were taken to the strange lands and many of them died there. Those older Issei were in their 60's already when they entered the Camps. They could not do too much.

Q. If Japanese were allowed to stay in California five more years, they could have established very firm foundation there.

A. Yes. That war was 10 years sooner. If Japanese Government could whether the attack on economic front 10 more years, then the world opinion could have swang over towards them and they did not have to go to war.

When they left the Camp, they wrote their own poems and left them on the fences. These things are very good thing about Japanese people.

Q. Did you come back here by yourself?

A. Yes. I came out here to survey the situation, and went back to the Camp. Then I came back to Sacramento to look for a house for my family again. Well, I met Mr. Fukuda here in Sacramento. He couldn't find a house, so he was very much troubled. I did find a house on the third street. One day Mr. Fukuda said, "Mr. Ishisaka, I've got to find a job. I can't go on like this." So I said, "What are you talking about, a rich man like you. You should be taking easy right now!" Well, he said he had to find a job. So next day we went to look for jobs.

When we went by the old Japanese Methodist Church and came to the "M" street, there was a sign which said, "CIO". So I said, "Well, let's try this." But Mr. Fukuda said, "But this is an UNION and they would not give us a job." I said, You don't know unless you try. I am a lot more aggressive than he was. So I told him to follow me. I cam to a receptionist and said, "I need a job. I

get no money." He said, "What kind of job do you want?" So I said, "Anything." Then he said, "Can you work tonight?" Well, I was surprised. I looked at Mr. Fukuda and said, "How about that? They want us to work from this evening!" So, both of us went from that night to work. There wasn't enough time for us to eat that night, so we bought milk and drunk that and went right straight to work. It was the work in a Safeway Warehouse. We received a union wage, so we made good money there. But the main purpose for me was to find a house, so that my wife and children can come back and start schooling. So I was really looking for a house to live in. Well, one day I met "Fumi-chan" of Kozono family. She said that her brother was in the Army, so she had to come back and help her father to farm. There was no one who could help them. I said, "I am working right now so I couldn't help you." But she really asked me to come. I felt sorry for them so I quit working at the warehouse and started to help them for 80¢ an hour. I helped them through the peach season. After that she helped me to find a house, and luckily I was able to find a house. Mr. Fukuda worked there for a long time and saved up a quite bit of money.

My philosophy of life is that we should not fight against the flow of time. If you see a man in need you must help him. You see, I sure didn't make money, but I didn't have a car. Mr. Kozono had a car and helped me to find a house. They also helped me to move in, too. So I was able to move my family out of the Camp and into the house in Sacramento. It must have been 3 months

after I came out here to look for a house. I came out in September, and I helped with peaches for about 3 weeks.

We found a house in the Pocket Area, so we lived there. We farmed there for a while at the place where it is now called Green Haven. After the war I went to Woodland. I talk all my family and friends who lived with us. After a while, these men began to farm independently. At that time my parents lived with us, too, so my wife really went through a lot. We were growing sugar beets there.

Q. You were there till you moved to Elk Grove, right?

A. Yes. When I helped out peach harvest, I lived in a Hostel run by Mr. Peter Osuga. I want to tell you about Mr. Osuga. Now that many people are receiving medals of honor from Japan, but he should have been the first one to receive it. He really worked very hard for Japanese people. He brought them to his hostel, he looked for jobs for them, and did everything they could do for them. I really respected him for what he did. He was a good man.

Q. How did you feel when you heard about the Japanese unconditional surrender?

A. Well, Roy Nikaide, a owner of a flower shop invited me to come. The voice of the Emperor couldn't be heard clearly because of a static air condition. In any case, we cried and we didn't feel good all day that day. We were after all Japanese.

Then, the thing I was really aggravated was that the Bee carried an article about the new kind of Bomb, a nuclear bomb. It showed the picture of the bomb and about 3 days later, they dropped it on Japan.

Q. It must have been very emotional moment for all Japanese people here.

A. Yes. It was just too much. You know it was clear from the beginning that Japan was going to lose because of economic power. The only way left for us was to educate our children and take that route to success. I really wanted to send my children to the highest level of education. This was the only way to compete with the whites. Well, I think we were successful in that. You know if one decides to do anything, he could do it. My children were rascals when they were small. You never knew the real potentials of youngsters until they enter high schools.

Q. You used to tell me ghost stories. Can you tell me more?

A. Oh, Yes, Ghost stories! First of all I'll tell you what my uncles used to tell me. He was working in a sawmill in Seattle. This man was said to be from Fukui prefecture. He became very sick. All these Issei got together and helped him out. However, he finally died. So everybody chipped in again and sent his ashes back to Japan. However, this dead man appeared every night and apologized to him saying, "I'm sorry Ishisaka. I'm sorry." So he went to the town of Seattle and asked a Buddhist

priest to give this man a special "Okyo" (Buddist Prayer). After that this ghost did not appear any more.

Another one happened in Livingston. Those young Issei men were looking for a place to stay while they worked in a vineyard. One day they found a two story house and they were able to stay down stair. However, they noticed that every night a young woman came in the house and went up stair. Within a few days, they noticed that she did not leave any sound of footstep. When they began to have a doubt about her, they became very afraid. So one day they asked the owner, an old lady, of the house. She said that that young woman lost her baby in the room above. Soon she also died and since then she had been visiting that room every night.

In the begining they could not understand English very well, so they were talking to her through a dictionary. Then all of sudden it came to them that she was talking about a ghost. Well, they were so scared that they fled from that house as far as possible. They got to knew this lady when they were hungry and asked for something to eat. For exchange she used to ask them to chop wood. Soon they rented a room from her and that's how they came ;to stay in that house. After that those three men rolled up their blankets and disappeared from this house as soon as possible. A son of one of these men still live in Livingston.

This is the story which happened in 1926 or 27. This was a famous story. Mr. Yamashita said that a ghost appeared in Guander Island. There were many courageous and strong men volunteered to chase the ghost away. Well, they found that it was true and they could not do anything about that. So they invited Buddhist priests and all other priests to give prayers, but these efforts were in vain. They even invited priests from San Francisco, but they too were ineffective. So the county health officers came and dug up the ground underneath of the house and found several human bones. Later, someone suggested that they might have been Nichiren Buddhists so they should invite Nichiren Priests. So they invited a Nichiren priest and had him give a prayer. Well, it really worked and afterwards there were no more ghost appeared. My wife knows this priest who gave the prayer. They used to say that it was bones of Chinese men, but their ghosts entered Nirvana by the prayers of Nichiren priests, he must have been Japanese. It is a very famous story. This priest must have died or went back to Japan after the war.

Right by the Sacramento Zoo, there is a Standard Oil Station. That was used to be a mansion for William Land. The house was recently broken down so you can't see it any more, but it was called a haunted mansion. I never had a chance to see it myself, though. I used to hear all kinds of ghost stories about that house, though I never had a chance to see it myself. My older brother was such a timid man, but I didn't care. I rather like these stories.

Q. It's 4:30pm now so I would like to recess till next time. I would like to ask you to tell me about Walnut Grove.

A. Yes. Walnut Grove used to be a very booming town with a lots of dry good stores, grocery stores, and lots of beautiful girls and it was a very beautiful town. However, it looks like a ghost town now.

Q. You were in ElkGrove, too, right?

A. Yes. But it was the last place we stayed.

Q. Would you please tell me more about Walnut Grove?

A. (In the begining of our life there), we had to sleep in barns frequently. Sometimes we had to sleep in the same place with horses. I didn't mind stallions, because when they urinated, you know which direction it was going to go. But I didn't like a mare, because when she urinated, it went all directions and we used get splashed all over. I used to cry about this. I used to wander, "Why is it that I have to sleep in the place like this with horses?" I was mad at these horses, particularly at mares, but you know they ;don't know anything about that. I was mad, but I didn't know whose felt it was. At that particular night I had to stay there for 2 nights. I didn't know anything about that type of living, since I had just come from Japan, only a few weeks before.

In any case, one of the mistakes ;that Issei made was that they all came to the USA by themselves. When you think about it, all other (Eurepian) immigrants came to the USA as families, while Issei were all single when they left Japan. That's why, it seems

to me, they had better percentage of success than Issei. The idea was also different. European immigrants came here with the idea of settling here, while Issei came here to make money and go home. It was the biggest mistake that Issei made. I really think they should have come here with their family with the idea of settling down. If they had that idea, they should be a lot better off economically by now.

These Issei's life was really dirty and terrible. They used to strick a match on their pants and lit a cigaret with it. They wererather proud of waring those dirty pants in those days. I didn't know how long they didn't wash their pants. They used to tie red handkerchifs around their necks and went to gambling joints. When they got carried away with gambling, they forgot about using handkerchif and used their sleeves to wipe their sweat. They used to ~~ware~~ long sleeve shirts even in a hot day, so their sleeves were really dirty. They were just too busy gambling. You know as long as they stayed in gambling house, (chinese owned) they didn't have to worry about eating, because they fed them.

I used to have a friend who came from a very good family background. He used to gamble a lot, ~~so~~ I went with him and watched him. They fed me as well, though I din't gamble. They used to tease me, "What's the matter with you. You come here and eat our food, but don't gamble." I used to go there often with him. Sometimes

police raded the gambling house you know. One time about 5 minutes after we got there, police came running in the house. I was really surprized and run out of the house as soon as I could. The owner of the gambling house used to put up bond for those who got caught and jailed.

That kind of life can not be seen by young people nowadays. There were a gang by the name of "Byako Tai". They were employed there as security gards. There were also those who lived in the gambling house doing nothing. These people were fed by the gambling houses and also got some hand outs from those who won ~~some money~~ from the gambling.

I must be a little different man. I used to know major Kotayashi of Salvation Army. I used to go and listen to him often. He was a very good man. I used to follow him and learned how to beat a drum. But my family members complained and said, "You are fool!" So I quite following him. It happened in Sacramento. I really respected Major Kobayashi. I think all religion have to be like Christianity. I'm not saying this because you are a Christian minister. I hope Buddists also change their ways and become like Christians.

To my thinking, Buddists and Shinto people form small clique and cannot open themselves up to others. Then their relationship gets really stagnant and there is not hope of learning new things.

That's why I haven't been associated with this Buddhist church.

Each groups are too busy with their own things and when new people come in they are lost, because no one seem to care for them.

This is not good. This kind of thing should not be happening in churches. So that's why I haven't been attending there. I also think that Buddhist priest ought to work a little more. I think this Buddhist Church here shouldn't have 3 priests. That's too many. They should teach Japanese schools. See, Japanese school had to employ many teachers, so these people must support Church and Japanese school and that is too much burden. I always thought that way. I used to tell one of the priests, "A farmer and a priest, they are all the same, so you must work very hard."

I also think that Buddhism must become lots more happy and joyful religion. Up to now main mood of it was sadness. They must learn to laugh. I might also add that "Okyo" (Buddhist Prayer) really do not have meaning in this day and age. No one really understand it. What they must do is to make it very joyful so that people would be glad to follow it.

When my mother died in Japan I asked one of the Buddhist priests to say a prayer. He was my good friend. At that time I told him, "You know, no one really understands what you said in Okyo. So make it really short." He said, "OK. I knew what you mean." This man was very flexible and I liked him. But if it were other priests, they would get mad at me and say, "It's not enough!"

I have a friend by the name of Joe K.. I introduced him a young woman long time ago, and she is his wife now. He attended one of the funeral officiated by Rev. Miyake, who is my necces's wife husband. He said time and again, "It was a very good funeral. It was very short! It took only 25 mi.. It was good!"

When it goes on and on, its really painful. When you think about it, you knew, Buddism was brought to Japan and reformed about 800 years later. There is no reason why they should continue the same thing in this day and age. They have memorial services on the 7th day, 49th day, 100th day, 7th years, and so on. Everytime they have services, they have to recall sad things and cry. They continue that till 50th year. It's really bad in Japan, I hear. Japanese Buddists, I mean. Most of those priests have to get secular jobs. People can't find priests easily now a day. I hear less than a half of Japanese population are Buddists. On top of that, there are too many temples to support. These things are problems.

Buddists came to China through Hemalayan mountains and then came to Japan. But it has not supported Japanese people as their backbone. Its a sad thing.

Do you remember the Yuba City flud? The first group to initiate the movement to aid victims were Christian groups. They started that on the same day. However, Buddhist groups were quite bit

behind on these matters. I think they have to be a little more sensitive about these matters.

Q. You said you worked for Kozono's. How long did you work for them?

A. I worked for them one month. I came back here to find a house.

That was the main purpose. Well, you know, I could have made lots more money by continuing at the Safeway warehouse. However, Fumi-chan asked me so desperately that I couldn't help it but to work for them. In the mean while, the war ended. Well, everybody was overjoyed. They were making all kinds of noise. You know single men were in trouble because all bars and restaurants closed up and we couldn't eat anything that day. It was to prevent looting and vandalism. On the next day restaurants were open. Bars were closed a few more days. I really thought that it was a good thing about this country. By and large, Americans were law abiding citizens, so we were rather safe.

You see, I finished the work at Kozono's by then and living at the boarding house. There was a black woman who owned a restaurant. I knew her very well. I asked her to open the door for me, because I needed milk. So she opened a back door and sold me a carton of milk. Well, it was a good education for me. In any case, I found a house in Green Haven, owned by a Chinese. So I called my family back. My parents, my elder brother and his family, my friend Mr. Wakita and his family, they all came to live with us. It was more than 10 people altogether. These people did not have pioneering spirit. So I had to carry them

until they could stand on their own feet. Well, it's all up to one's determination. Japanese made lots of money by packing crates of lettuce. They paid $\$4\frac{1}{2}$ per crates of lettuce. They made lots of money. So they could settle down there. I'm talking about Green Haven. Those people made lots of money there, and Chinese man who owned the land there decided to sell it. So we moved to woodland. I took all my family and friends there. By that time my friends accumulated lots of money so they were able to become independent farmers.

Q. What did you do in Woodland?

A. I grew tomatoes. I didn't make too much money, but others did. At that time price was controled so every body lived rather easily.

I was a foreman there. Well, when things are tight, people might say thanks, but when things get better, people forget about the things you did for them. It's not very good. So I try to do all I can to remember others generosity toward us.

WRA returned Buddhist Church building. At that time Japanese people were coming back from camps, and also from the East and there were very few places for them to stay. They asked Buddhist priest to come back, but he didn't want to do that for a long time. It was very miserable for every one at that time. Everybody lived in a small room, divided by blankets or sheets. For people like me who came here first and found house for their family were lucky. Their family didn't have to suffer.

Q. Mr. Osuga must worked very hard for Japanese people.

A. Yes. He did. Everytime I think about him, I get emotienal.

All kinds of people get medals of honor from Japanese Government.

But these officials at the Counsel General of Japan didn't

knew what went on during these hard times. I really think they

should search out these people who gave their time, energy and

money (that's why they weren't successful economically and

otherwise;) to others. Those people should be recognized

instead of these people with welth or so called successful people.

That's why Mr. Osuga was not recognized. He should have been

the first one to receive the metal of honor. I think that he

was one of the finest person I've ever known.

Q. How long did you stay in Woodland?

A. I stayed there for 2 years. Then we moved to Elk Grove.

Q. You did not go back to Walnut Grove, or Clarksburg?

A. No. Walnut Grove and Islton were very beautiful town before.

I suppose it is theflow of time. The types of job that Japanese

had disappeared. So gradually the town itself became a ghost

town. It's all depend on jobs.

They had asparagus. But it moved around Islton, Walnuts Grove, and soon it disappeared from that area.

These town were much smaller than Sacramento, of course. These were about 200 families who settled there, but now there are only

a few. Alex Brown had the land, but he would not sell the land. So they had to leave the land and build their houses. It was rather unfair. It continued till recently. You see, he was a banker. He used to loan money to Japanese. Recently they got together and sued him, so the land became their own.

People like Mr. Matsuka told them what to do, but people did not listen to him. He had a right idea, but people did not understand him. Probably because they did not understand English well. So they felt that they could not be protected. The executive officers of the Japanese Association were active elsewhere, but not in there, because those people had very little education in Japan and could not do any complicated negotiations. At the same time they could not look ahead. They were too busy dealing with immediate problems.

Q. Then you went to Elk Grove.

A. Yes. It was around 1948. I worked for Mr. Johnson in Woodland. However, he did not know too much farming, but he said he will arrange freight cars for sugar beets. I managed the farm and we get good crops. A man, three quarter Indian, owned a land in Dixon. He sold the land to Mr. Hamel. He wasn't going to but one day he said jokingly, "If you brought \$2,500,000 in cash I'll sell you that property. It was a several thousand acres and additional one thousand acres of better ground. Well, one day Mr. Hamel came to see it. The next day Hamel brought \$2,500,000 in cash and bought the land from him.

This man, Mr. Hamel, is still there in Davis. I really think these big men are differnt. He had two brothers. They were pioneers in Davis. Their wives are school teachers. They had milk cows. They milked themselves and made cheese and butter. They tryed not to buy anything if they could help it. When a cow gave a birth, they raised a calf. I really thought that it was only way that they could become big. They used to give us butters.

Later, I moved to Boarding ranch down below Golt. They had 10,000 acres there and I raised tomatoes and beans. It must have been 800 acres that I used. I was very busy. One time I had as much as 2,000 acres to work with.

Q. How many people did you employ?

A. I had to have at least 5 men full time on the ranch because we had to use heavy equipments. Most of harvesting was done by machines. I used to drive at least 150 mi a day. I had to go back and forth, and I had to fix machines and buy parts. I was very busy. It was a good paying job, but I also recked my health. At that time Woody and Howard were in grammar school. It was the first time that school had Japanese in classes. It was in their 8th grade when we moved to Elk Grove. We stayed there for a long time. I moved there when I was 49 years old. My kids were in college.

When I go sick (heart attack), I didn't have many salary. It

continued for 3 months. I had to pay their school expenses out of my savings. Anthony, the youngest one, was in his 8th grad. So my wife went to work for the first time. My wife really had a hard time. She had to work and had to take care of me. She is a good woman. I got well, so I start working there untill 5 years ago. I began to have a heart attack again. So retired.

Q. You must really work hard enough to have a heart attack.

A. I had to be on the field by 7:00am to supervise workers. Other fulltime workers would join us by that time. At that time we didn't have enough workers, so we used to have wives and convicts. Some of these men were strong. They were good workers, too. If we returned them by 5 pm, we did not have to feed them. But if we had to keep them passed 5pm, then we had to feed them, because the prison mess hall closed after 5 pm. Then I had to call a restrant and made reservation. After that I had to take them back to their road camp. By the time I came home it was one or two in the morning.

Q. How many convicts did you use a day?

A. Well, they brought them by bus, so there must be about 30 at a time. They did a real neat job.

Q. Was there any trouble?

A. Not at all. These men had drinking problems. They get drunk and wounded somebody or something. So long as they are sober they were very decent people. One of them were an ex-salon pitcher.

He was a good man, though. I think he had a rough time with his wife. So he got drunk and got involved in a vicious fight.

Q. Those people who came from the road camp were not really serious criminals, were they?

A. No. They were not. They were those who had trouble with their drinking habits, or those who did petty theft. They were not heavy criminals.

Q. You must be a gutsy person to use these people though.

A. Oh. Yes. You must scold them some times, and you couldn't do that if you are afraid. But they listened to me well. I knew most of those men who came to work for me, because they sent the same men. Even though there were lazy men sometimes, other workers used to keep eye on them. So we had no problems. We could not serve any alcoholic liquors, but we used to make sandwiches and served them when they got hungry. So they really loved to come to our ranch. The largest population of the group were American Indians. There were blacks and also whites. There were all kinds. I used them over 5 years. They are not the only ones. We had about 60 other workers everyday.

Sometimes we didn't have enough workers. So we went to town and brought wines. Sometimes we hired a mexican contractor who would intern hired workers for us.

Q. These winos; did they work well?

A. Yes. They worked very hard. They did very neat jobs, too.

When I take them back they walked right straight to a liquor store. When they came out, they were grining ear to ear holding a bottle of liquor. That's their heaven. I haven't seen that kind of scene for a while. Some of those men didn't bring lunch with them. So we had to feed them. They are not really working to save money. The only thing they want is a bottle of wine. So they did a very neat job. They don't have a greed.

When I was in Woodland, there were lots of American Indians working there. They were from Arizona. Women wore long skirts all the time. They were very good workers, too. They too had no greed. So they did very good job.

One day I discovered that some of their young women were producing many boxes of tomatoes. When I went around checking boxes and giving credits to workers, one of those men said, "These 5 boxes are that firls over there." I didn't know what was happening, so I said, "OK. Is it a business?" Then he said, "Yes. It's a good business. It's a good business." Well, I found out that these men are buying these women by boxes of tomatoes. There was a dry creek behind the field. It was their place of pleasure. Some of these women used to accumulate 200 to 250 boxes a day. Well, as far as the work is concerned, it didn't make any difference. But it sure was very odd situation and I thought it was very interesting. I used to pay them every night before they went home.

I had a vest and a gun with me. They wait till their names were called. Some of prettier women used to earn quite a bit. It was very interesting to say the least. Everybody knew that and everybody was smiling and laughing. If you are a strong person you would make as much as 50 boxes. So you know something is very funny when these pretty women have 200 to 250 boxes to their credit.

Q. How much did they get?

A. They get 17¢ for each boxes, so it was a good money if you packed 50 boxes. I suppose you can't even think about these things in this day and age.

You know during the depression time, people from Oklahoma and Arkansas were pouring into California. They pitched tents along the county highway. There were thousands of them. At night they used to come in town and look around garbage cans. I think they did almost anything to survive. I really felt sorry for them. I don't know how many years it took for the city to relocate these people and clean up the houses built by scrap wood and sheet metals made by these people.

I was in Elk Grove for about 20 years. I had 2 more years of lease there but I gave that up. My doctor told me that if I didn't quit working, I'll die tomorrow. So I couldn't help it. However, I would like to work if I could. A man is happier that way.

Q. Lots of things happen to you in your life. It must be overwhelming to think about them.

A. Yes. It started from the time of my parents and their uncle. So you know it has been a long time of suffering and struggle.

Q. Do you think that Japanese were successful?

A. To my thinking, in comparison to other ethnic minority, Japanese are successful. However, I don't think Japanese are anymore financially successful than others.

Q. Do you think Japanese are trusted?

A. Yes. They are. Japanese are honest people, and they work very hard. If Sansei continue the same tradition of honesty and hardwork, they can establish strong root in this country. However, I hope that Japanese learn to see things in a long range goal instead of earning money tomorrow. Japanese must become intimate with land and learn to deal big business. It's OK to become a stateworkers. Your life is very stable because you get monthly income. However, your life style is set life time. So you must really think about these things. Farmer's life is very hard, but there is a great deal of freedom and also greater possibility. However, young people don't like to get their hands dirty. They want to buy big houses and big cars. These are just for outside looks only. They don't give you a real root. If one is good at school, he should go as far as he can. One should pour in his whole life into anything he does. My son, Hideki, has the most fighting spirit. He doesn't like to be second to no one. When he took examination for PHD, he had the highest score, but he

seemed to think deeper than necessary and he worried a lot. One of the examination judges said that human beings are not perfect and he cannot be perfect, so he shouldn't be so hard on himself. Well, Hideki was very glad to be told by this man. The second one is rather carefree.

Well, you know, it's really interesting. When the twins were born, Woody came out first. People told me that he should be the second, because the last one to come out got in there first. But I said there is no such a thing. We argued a lot, but I insisted that the first one came out was the first son.

Q. ~~suppose for the the generation goes, the Western tradition~~
they would hold on to. But how do you feel about having a pride of being Japanese?

A. It's our responsibility to teach them about being Japanese and also our tradition. Having the pride of being Japanese. Japanese didn't have too many criminals because they had that pride. I do think that the feeling of not bringing shame to Japanese race is very important. They say that this period is very different from the past. But I feel there were periods like this before. There were those people who smoke mariwana or alcoholic liquors. Even though they say smoking is bad, but they keep smoking. It's all depend on leadership of the community and government. Even children--they say children now are very bad, but it all parents fault. There is no family

education. I think if young people learn to respect grand parents and older people, they have a great future. They will be OK. But if they don't, they would not be any good. These things has to be taught by churches. The most important thing for a human being is to have an education. It's very important not to produce children who are a halfway baked. Some say, "You had children in a convenient time." But I say there is no such a thing as good period, or convenient time. Each period has its own problems. One must always be aware of it.

Q. What would you like to teach Sansei about life?

A. Well, first thing is education. With education respect and courtesy comes alone. Youth who do not have respect has no respect. People who do not have courtesy and respect are just like dogs and cats.

Look at the Nixon administration, or community leaders or even some ministers. They all tried to take care of problems by money without respect and courtesy. That's why we are in a such a messy problem. The President of the USA is all for himself and his administrators do not care about anything else except money. It really is sad. If they had respect and common courtesy, they would not have gotten into this kind of mess. They don't even have conscience. I really believe that children who lived with Gishan (grandpa) and Bachian (grandma) turned out good. I don't know why. But I suppose they receive more love from them.

Q. I agree with you. Cluture, courtesy and respect are taught by grand parents, I believe.

A. That's how I feel, too.

Q. I think one of the weakness of American life is that children live far away from their grandparents and they have very little chance to see each other. Children really miss something that are very necessary in their growing process.

A. Even in Japanese society, leadership must be very strong and upright. One of the weakness of the Buddist church is that there are very few who really had good education. Most of these intelligent people go into medicine or other science, or if they go into the field of religion, they become Christinas. So there is very few people who are qualified as a leader in Buddist church.

Look at the leaders in Buddist church. Most of them haven't graduated from high school. So whatever they do and plan are not really suited for public interest. They say that what made Japan a grata nation was education. Education makes a nation affluent. Even today Paul Harvey was saying that the root of crime is 20 times more in New York than in Tokyo. He said that Americans must think about this. It's true, you know.

Q. I, too, was very impressed by the absence of crimes in Japan, when I visited there last year. What are the impressions and teachings you received from your grandparents?

A. I lived with mother and greatgrand parents when I was 6 years old. Great-grandpa was really a kind person. He took care of me well. I didn't see my father until I was 17 years old. My mother was a very strong person and most of my education comes from her. I really respected her because she raised us by herself. She had to take care of everything, household chores to family relationship and the rest in my father's absence. These things require quite bit of knowledge and also physical strength. But she did these things all by herself. She even had to pour out portions of love which was supposed to come from father. On top of that we were quite rascals. So her job must have been a tremendous one.

Q. I suppose parents must have authority to raise their children.

A. Yes. Of course. My mother was an authoritarian. She ordered us to do things. If I didn't listen to her, I got punished and spanked. Whenever I got spanked, my grandma used to cover me and said, "If you beat him like that he's going to lose self-confidence." But my mother didn't listen to that. She said, "I'll raise my kids as I really want them to be." So she kept on disciplining us.

I couldn't figure my father out in the beginning. You see, I met him for the first time when I was 17 years old. He was really a carefree person. He never complained. He never said anything unpleasant to us either. So I couldn't figure out whether ~~or~~ not he was an educated person.

As I lived with him for one month and 2 months, I began to discover that he was indeed a great person. I began to understand that a person who do not complain and have no ill feelings toward other people are the one who had a deep understanding of human nature and our world. People like me who do not understand and change his mind quickly have lots of things to complain about. I gave a lot of credit to my father.

I really gave lots of credit to my father.

When he came back to Japan to take us to America, I was 17 years old. I didn't know what to say. But I decided that the begining was very important, so I sat in front of him and bowed my head and said, "Father, welcome back home. We were waiting for your return." Then he said, "Oh, you are Wataru. You have grown up." That's all. In a way I was mad at him for leaving us alone in Japan for such a long time. But after I said that I felt very good. Even now I think about it, I did a right thing. I hadn't said that the distance between my father and me would become greater. When he said, "OH. You are Wataru. You have grown up." tears fell out of my eyes.

After that father really felt close to me, so he lived with me and my family until he return to Japan a few years ago. He went with us wherever we went.

Q. When did your father pass away?

A. He passed away in 1942, in Japan. He went back to Japan to die.

He said, "To tell the truth, I came to your family as 'Yoshi', but came to the USA and lived here such a long time. I could not be at my mother's death bed. So I feel that I should go back to Japan and die there. Otherwise my relatives would think that I'm a Oyafuke mono (a person who does not respect his parents). So I don't want you to come back to Japan even if I die there. I want you to educate your children." That's all. When my father get really sick I sent him a letter saying, "Should I come back?" Then he said, "Don't come back."

I lived with my father for 30 years. But I really respected my father. He was a real human being. He loved nature. He loved birds and animals. When we went to Berdig Ranch in Gelt, I told him not to work anymore. He loved to play with children. So everyday he went out and trapped foxes. He caught over 30 foxes and kept them in a huge cage. Foxes cannot be tamed easily, but he patiently fed them and tried to tame them. Feed for foxes were very expensive, but it was his enjoyment so I didn't complain.

Children loved to watch grandpa trap foxes. He used to set a box and hang bates. When a fox pulled on it, the box fell on him and was trapped. My wife asked him not to bring back anymore foxes, since he had already 35 to 38. Beside feed was very expensive, too. Anyway, he would bring it back and let go into the big cage. So there was no worry about being bitten by them.

In anycase he loved those things. When he was in Japan, he had many white-eyed birds and Japanese bunting birds. He had over 50 cages and birds one time or another. My grand mother used to say that feeding these birds were a big job. He was really an interesting man. He was very carefree and had no greed about money. Whether or not he had money didn't make any difference. But my mother suffered a lot because of that. For that mother I'm just like him and my wife suffered a lot financially.

Q. When your father came back you were able to relate to him well. How was your elder brother?

A. Well, it didn't go well between them. He came here 3 years before I came to the USA. My father brought him to the USA. My brother had a trouble with my uncle and had very little respect for my father.

I think it's because my father and my brother were separated such a long time and the distance between them could not be eliminated. I also think that what I did to my father when I saw him for the first time was very good. That helped our relationship.

Q. When you say courtesy, you mean these thing that you did to your father, is that right?

A. Yes. Something like that. My brother didn't do so well with my father. On top of that he loved Chinese gambling and he came

back to get some more money. They used to fight a lot about these things, too.

Q. Were there anybody who won?

A. Well, you know the house has 80% and you got 20%. So it's very rear that you win. It's too hard to win, because odds are against you. There were very few people who came home ahead.

There was a man, a big man who took somebody else's wife in Hawaii and came to the main land. I remember them because she was such a tiny woman. When I came to the State, he had about \$100,000 in his saving. When I came here, I worked in his ranch and his wife took care of me. One day I went with him to a Certland Gambling house. Well, that night Miura-san was winning. This man with \$100,000 was watching that night and got addicted. He lost all the money had had on gambling.

One day his wife, that small woman, told me, "We don't have any money now. Young-san, would you please go to our friend and ask them to return some money? They owe us \$3,000." So I went to ask money from their friend. At that time \$1,000 was a big money, you know. No one can come up with that kind of money ever night.

That man who was winning gambling, I saw him in San Francisco one day. He was wining quite a bit on that day, but he said he lost them all by the time he went home. Well, he barely

accumulated enough to buy ticket to go back to Japan. So he came to San Francisco to get on board. I gave him \$5 as 'Senbetsu'. He said, "I can't accept this from you." I said, "What do you mean. Take it?" So he accepted it. Well, a few days later I read in a news that Miura san jumped off the ship and committed suicide. He was such a quiet man. I suppose he was really disappointed in life. All his earnings, including the money he was winning at the gambling table was lost. He had to go home and had to explain his unsuccessful venture and must have been very depressed about that. It's because most of the people who went back, brought home some money for their family.

When you come to think about it, people who gamble are crazy. I always thought so as I looked at them playing. No matter how you look at it, there is no way that you'll come out winning. You must be a little lacking in upstairs to gamble and hope that you'll come ahead. I couldn't do it because I knew I'll never win. Sometimes I do go up the hill (Reno) but I always try 2 to 3 times (on the slot machine) and that's it. I might also try 2 to 3 times on the Keynote, and that all. On the other hand there are those who play slot machines until your hand hurt and have to wear gloves to continue playing. It really is a dumb thing to do.

The thing I was impressed about was that one lady was playing a dollar slot machine. She got a lot, so she gave some to her friend both were playing it just like a little kids. It was

very entertaining. Well, they didn't have enough sense to stop when they were ahead. So soon they lost all they had. So they had to write more check to play some more. Well, I felt sorry for them. I really don't like to gamble. If you were to gamble, it's better for you to give money to children.

One of the reason why I don't like gambling is because my aunt used to gamble and used to borrow a lot of money. She was my father's eldest brother's wife. You see, my father was "Yoshi". My grandpa didn't have children, so he made his younger brother his son to continue his family name.

This man, my grandpa, used my great-grandpa's money. So my great-grandpa really suffered a lot. My great-grandpa was in a silkwarm business. One day he sent his yeshi-sen to the other side of river to buy leaves for silkwarm. He took some workers with him. But on the way home he got drunk and was barely hanging on the horse back. The group came very close to home, so the workers left him behind and went home first. However, he did not come in the house for a long time. So they went to look for him. Well, he fell of from the horse and was dead when they found him. So that was the reason why I don't know my grandfather. So my grandmother raised my mother and 2 sisters. So they all went through quite bit of hardships.

However, even though I was raised in ~~rural~~ Japan, I did not know too much hardship. We used to have a big Japanese pear tree,

synomen tree, and all kinds of other trees in our yard. I suppose the reason why I'm not a financial wizard is because I didn't have too much hardship when I was growing up.

Q. Do you know any stories about picture brides?

A. To my thinking these women who came had quite bit of education. Most of them had gone through 8th grade education, or even higher than that. These young women of 18 to 25 years of age were coming here to marry men who were 30 to 50 years old. So there were quite bit of strain in their relationship, because of the difference in education and age. There were many couples who got divorced. These women who left their husband, got married to other men, and finally ended up becoming bar maids or even prostitutes. But I must admit that there were a great big gap between most of husbands and wives. There were many young women who asked younger men to run away with them. I was asked to do so many times. But at that time I was too young to think about getting married. I didn't even know where I was going next day. Well, these women were in some kind of shock and wanted to do something right there then to get out of their situation.

You know, my contact with those young women began right after I left Japan. These women got so sea sick that they had to be taken care of when the ship left Yokohama. Actually our ship left from Nagasaki and came to Yokohama. It was called "Shinyo Maru". I used to go to talk to them, but as soon as the ship left Nagasaki, most of them got sea sick and vomited and they made a big mess.

However, as soon as the ship docked in the Kobe Harbor, they were cured as if nothing had happened. You know there were still that order in the room, but they were too busy powdering themselves. Well, they got off the ship for sight seeing. Then as soon as the ship left Yokohama, they were sick again. It took a few days between Kobe and Yokohama, see, so I was busy again taking care of them. I was just volunteering it, but if I didn't show up they would get mad at me. When they were suffering, they forgot the sense of shame and courtesy and everything.

We stayed in the Fukumo-gumi Hotel in Nagasaki. The head of the hotel workers knew that my father had about \$6,000. It was a big money at that time. It was all we had. Actually my mother borrowed that money for that journey. One night I was invited to a well-to-do merchant's home for a feast and was introduced to a very beautiful woman. It was all arranged by this head manager of the hotel. But all these women looked a little different in that all of them had a slightly higher nose than average Japanese. They also had a very light complexion. I've never seen such beautiful women in my whole life. I think they must have been mixed blood. Because Nagasaki had such a long history of commerce with foreign countries. After I came to the USA they sent me letters, asking me to call her to the state. It continued for several years. I said, "shall I call her as my wife?" Then my mother said, "You fool!" If you make her your wife, you will suffer your life time." So that was the last time I entertained such thought. Well, elder people can see

things very well." However, she was really a beautiful woman. I still remember her face.

Q. You are very romantic person.

A. Well, I think so. Sometimes I compose Haiku and Waka poems and I think I'm leaning toward it. However, I don't get carried away. I really like to read, but then I remain in balance. I think I was not successful because I can't pour myself into anything whole heartedly.

Q. Have you read any ads about missing wives in 1920's, because they run away with other men?

A. You know, these ads were submitted by their friends, because these men whose wives were missing, didn't want their names posted all over the place. Well, these people who do such things were really teasers.

There was a woman who run away from her husband. However, that marriage didn't workout well. So she ended up becoming a bar-maid. She also had a son, but he was killed by that second husband who did that to revenge her. This man who killed her child was executed at the state prison. It was a tragedy. With those problems and tragedy, Ota Ryoji stopped the picture bride system.

Q. Did you think picture bride system should have been stopped?

A. I think so. It really caused so much problems and tragedy, including murders and I would think it was a good thing to stop

that picture bride system. If it had continued, anti-Japanese feeling must have continued a lot more. Look at the man like Hurst, ^{KNOWLAND} he was really anti-Japanese people. ^{HEARS!} Knerland was just like Hurst. He was very terrible and there was also Hiram Johnson. These three did quite bit of damage for Japanese. They really wrote lots of anti-Japanese articles on news papers. Soon Hawaii immigration was stopped and picture brides could not come to the USA.

If it had continued, Japanese here would have suffered more. The thing I felt very cruel was that those gambling houses and geisha houses used to send women to those Japanese labor camps on the payday with lots of Japanese food and sake. Well, they ~~were~~ tired but they were young and wanting entertainment. So most of the single people went to town with these women and spent all their earnings. It happened at the Asparagas ranch. It always happened after the harvesting and making new mounds for new asparagas sheets. The whole thing was really nonsense. The only thing happened there was that these men were just expending their energy for nothing. These things were happening till recently, just before the world war II.

I knew a man whose older brother died of stomach cancer. He was working in a field cutting asparagas. His wife worked as a cook. One day he told a single young man that he would take out a life insurance on him. A year after that he had his wife write a letter to him promising she would meet him behind an Asparagas

shed." Then he shot him with a shot gun. There were many events like that. There was a relationship between her and this single young man. So he took a revenge on him. However, later he was out of himself. He was always saying something in his mouth. He came to see me once before the war, but I don't know what happened to him afterwards.

Q. You have lots of "Kei" fish in your pond. How long have you had them?

A. I had them for 5 years. I did have gold fish before, so my son made a pond for me. I had my own idea, but I couldn't work, so I let him do the whole thing.

Q. Well, back to the Issei tragedies. You must know all kinds of these stories.

A. Yes. There were all kinds and many of them. Those people who never met before were getting married by way of pictures. On top of that most of me were 10 to 20 years older than women. These women who stuck it out received a great reward. However, those who left their husband and went from man to man, ended up in a very tragic situations. They either died or went back to Japan, or some of them successfully remarried. Human beings must have a strength to endure. Without that you can not be successful.

This is a story of a man. Most of Issei men had wives and children at home. However, there were many men who found widows and remained in this country. I don't know what to say about these

men. If these Issei had some idea of decency, ~~and~~ some idea like going to church on Sunday morning, things must have been a lot less ruinous and desolate. There were churches, but they did not take time to go to church. So their life became more desolate.

Q. From that point of view, Nisei are very good aren't they?

A. Yes. In comparison to some of the Issei they are very good. But they must remember that they are setting some examples for Sansei. Nisei do have a good economic capability. I hope that this economic capability, sense of respect and courtesy continue, then Sansei and the coming generations will be OK. They will develop into a great people. Those Nisei who become successful are those Nisei whose parents really worked hard. Those Nisei whose parents had lots of money aren't successful in general. There are one family from Iichi Ken. Two from Kumamoto Ken. Yes, 2 more families from IichiKen. They are successful because their parents really worked hard.

Q. Do you agree, then, that to undergo hardship is a very important part of our life?

A. Yes. I think it is necessary. A human being must experience hardship in order for him to grow. If I had suffered a little more hardship in Japan, I could have been very successful. However, I had too much things when I was young. That's why I had no concept of economy. There was a boy in my class who came to the States one year earlier than I did. After he came here, he worked very hard. Even though he did not speak English

well, he did very well. Then he came back with a great deal of money. If he didn't undergo hardship in Japan, he couldn't have come back to Japan like that.

Q. Were there many people who came to the USA from your town?

A. Yes. There were quite few people from my town who came to the States. I could name 4 families right now from the very same village where I came from. However, they were not successful. All of them had failed. From my point of view I don't know why they had come to the States. I don't think they had really thought through the meaning of their coming to the USA. Some Issei went back with a certain amount of money, to build a house. Well, they found that it wasn't enough, so they came back to the States to earn some more. One got trapped here because of the war and died in Tule Lake.

These people who did not settle down here, really were in a state of flux and could not develop into anything. Even though there were some who went back with two to three thousands of dollars, their money was still limited and could not do too much with it. These money just didn't go too far.

When my father came back to Japan, he had lots of visitors who wanted to borrow money from him. Those are the ones who had been in America before. My mother used to laugh and said, "How can Papa loan money when he doesn't have any!"

Q. Oh. They thought that everybody who came home from America had lots of money.

A. Yes. But my father couldn't save any money. So he didn't have any. My mother had to go to her cousin to borrow some money. He came up with \$5,000 over night. That's a lots of money, you know. But as soon as we got settled down here, we didn't need that much money, so we sent it back to him.

I was surrounded by wealthy families so I was taken care very well. I was really well taken care of by my grandparents of both sides. I still remember them well. It has been 60 to 70 years since then, but I remember them as if it were yesterday. Especially my father's mother who was a big person. When I was five or six years old, I used to run to her house. Then I got perspired, particularly during the summer time. Then she used to pick me up like a baby and wipe my face with a dry towel.

I used to strick my twins very severly. I don't think that was very wise. They were very active children, so I couldn't control myself. I used to say, "Do you know why I spank you?" Then they said, "I know it Papa." However, I never struck my daughter and the youngest son.

I really think that this hitting and stricking children is a bad Japanese habit. I couldn't control myself. I should have been able to talk to them and explain why I didn't want

them to do certain things but I didn't have a patience. Well, you knew, I loved them. They are dear to me that's why I disciplined them, but I disciplined them too much. Even though they are my children, it is not good to force them by a brute force. However, when they became 6th grade, I stop spanking them. In the begining I wasn't sure what kind ~~man~~ they were going to become. They did all kinds of things they were not supposed to and they did not study at all. I was very unsure about their future.

I have a belief that Japanese is very efficient and studious race. Sansei should let these good potencialties grow in themselves. You could do anything if that happens. If one likes to study, he should study as much as he likes and should advance as far as he can.

What I wish to young people is that they should learn how to get along and unite solidly and help each other in business or whatever. They should also learn how to do it big. Japanese Americans have not been able to do that.

Q. Why do you think they couldn't do it?

A. The saddest thing to me is to see Japanese partners splitting up. Look at chinese business enterprises. They are all in partnership. They don't fight against each other. But if it were Japanese, they would end up antagonizing each other. I was wondering if it was because Japanese people's thinking is very small. I suppose it also means that they can't trust each

ether as business partners. It's really sad. However, you know, if it comes to national business, or big cooperation, they are so sharp and coopertive. I don't understand this at all.

Sansei must learn how to get alone in a business partner relationship. Because one persons power is really limited. I also think that we must have a cirtain strength to believe in others. That's very important in any field.

Q. When was the most difficult period for you in the USA.

A. The most difficult period for me was the first 5 years after I came here. It was very difficult. It's because I got sick. So I wanted to earn back the money I spent on my sickness. When I went to work, I had to sleep in barns and go splashed by horses which were ourinating. These were the most difficult time psyoegically. Soon I became used to these things and lost the sensitivity towards unbareable conditions. We had to do that in order to survive. It's a part of defense mechanism. If you stayed in this country for 10 years, you even become feeling confortable with these conditions.

I had many chances to go back to Japan. But I didn't, simply because I had my parents and brothers here in this country. So there was no use in going back to Japan.

Q. Did you come here to stay in this country permanently?

A. No. I came here to study. I thought it would be the same to study in this country or in Japan. So to study was my purpose of coming to this country. However, I got sick and I break my finger and I just lost the opportunities. So I became a farmer. It was the easiest thing to become at that time. You would never starve if you are a farmer.

Q. Did you decide at one point to stay here?

A. No. Somehow things moved in this direction and I somehow let the circumstance decide it for me. I think the war has a great deal to do with it. It suppose most of the people had to stay here because of the war and there was no chance of going back to Japan afterwards. It was all "Shikataganai" (couldn't help it.)

Q. You were in Amachi, right? Were there any one who demonstrated for Japan there?

A. No. There were no such people. Most of them were moderate people. We also had good leaders. It all depend on leaders. I did have a quarrel with them, but I didn't want to have a big scale confrontation. If you did that then you would lose. You would have to fight against US Army.

There were also many people who came from rural areas. When people from Los Angeles(city people) came, the atmosphere got a little bit rougher. But, they didn't go into an extream tactic of demonstration by shouting "Washio! Washio!" like in Tule Lake. Things went rather smoothly.

Q. How did Los Angeles people differ from rural people?

A. Well, they were town people, so they were very sharp, but were also very petty. They were petty in all aspects of life. For instance, Government gave us winter cloths, because it was getting very cold. We got cloths which looked like the ones used during the Spanish-American War. In any case, those from rural area didn't know how to get these cloths. They were the ones who found these things out first. So we rural people didn't get there until most of the good ones were taken by Los Angeles people. They were that smart. Farmers are very slow and easygoing.

I remember one thing which was very interesting. You see, we began to farm in the Camp. These people worked for a farmer outside were able to buy chickens on the way home. You see, we got payed \$16 a month in a Camp, but if you worked outside, you get payed \$1.00 per hour. When they worked outside, they could buy chicken as many as they wanted. They could buy a chicken for 25¢. It was so cheap that everybody start buying. Then, they raised the price to 50¢ a chicken. But even that people were bying chickens.

I used to go to town everyday. There were 2 grocery stores and a liquor store in the town right outside of the Camp. They also had meat in the stores, so people bought meat and cooked them in their own barracks by themselves. One day an Issei man asked me, "Do you Californians, eat meat?" So I said, "What do you eat if you

don't eat meat?" He said, "We don't eat things like meat. If we kill a cow, then we might, but most of the time we eat chicken." Chicken can be multiplied in your yard easily, so these people were eating chicken which were raised in their own backyard.

While we were in Colorado, farmers back in California were packing and sending grapes. But the way they packed grapes were so bad that they weren't selling well. These packing houses really didn't care, because the war was on and they were sending grapes all over the place. So they did a very bad job. Those people in Colorado did not care for fresh fruits, too much. But they loved to drink beer and whiskies. They used to carry one gallon jar of wine and whiskeys in their cars all the time. When you talked to them, they drunk out of the jars and offer it to you. It's a very interesting place.

I also worked with broom corns. I got a pass and stayed in a farm labor camp. The cook of the camp was a woman from Oklahoma. She cooked the chicken real well. The way she did it was also interesting. We all made a good money in that camp. It was very close to Kansas and it wasn't very far from Oklahoma.

Q. Did you work in the Camp?

A. Yes. I worked as a mechaniz and also dish cruse. We also netted fish from Arkansas River. These were bow (?) fish, long ones. We got payed \$13 a month doing that.

I think Japanese are very smart people. There was a lake close to the camp. We went to fish there. But we used a net made by onion sack. We put together many of them and made a 50 feet net. Then we weighed the bottom with stones and we pulled it. Then we caught all kinds of fish, millions of it at once. There were catfish, and all other kinds. So we took them back to the camp and divided them up for those who wanted them. There were some who didn't want fish, but people from Wakayama loved these fish. They were very good at cooking them, too. They didn't even throw out small catfish. When you think about those things, Japanese were very smart.

During the winter time, the lake got frozen. So we took an ax and made a hole in it. We did all kinds of things which we couldn't even think about in California. We were chasing fish and sweeping them up. Those fish were very bumb. You could catch catfish as many as you wanted.

There were three kinds of turtles there, too. Once a man caught a big turtle which was bigger than the biggest wash tub. In the begining he had it in the public wash tub. He put a 100 lb weight on it, but it got out. Next day, early morning, a friend of ours was going to kitchen to work she found the turtle walking along, so she tied it by her apron string and pulled it back to her barrack and tied it by a rope. Later, I passed her house and found that it looked like the turtle my friend caught. On a way home this man run up to me and said that the turtle escaped. So

I said, "Well, your turtle is tied right over there. You must tell her that it's your turtle." So he and I went to see her and explained what had happened. Then she said, "Oh. Of course. Please take it away. I didn't know what to do with it." So he took it back. Next day, he asked me to come over and have a soup. So I said, "What kind of soup is that?" He said, "I took care of that turtle. I made a soup, but there is too much. I want you to come and drink it." But I said, "I really don't like turtle soup." However, he really insisted that I should come. So I went there and drank turtle soup. We drank it for a week. It must have been a sea turtle. There is no such big turtle in a river.

There were these who rested rattle snakes and ate it. They say it really gives you lots of energy. I said, "I've got lots of energy, so I don't need it." They were talking to each other saying, "Did you eat rattle snake, today?" "Yes. I did and I feel my head is really clear." or "I feel I've got lots of energy today." or something like that. But I think it all psychological. There were lots and lots of rattle snake there. There were some extremists who took fresh rattle snake liver out and swallowed it. They thought that it was an excellent energy feed. I really couldn't eat it.

Q. How did they cook a rattle snake?

A. They dried it first. Then you rest it over a fire and eat it.* I ~~haven't~~ taste it. There were lots and lots of it around the camp. There were big ones, too.

These men appreached a big rattle snake and strick it at the neck. Then it died at once. They cut it around the neck and skin it right away. They used the skin for various things and meat was dried. Some of those smart Nisei used to catch many of them and dry them and made rattle snake powder. Issei really loved these things, so they bought them. These Nisei made lots of money. It's really humerous when you think about these things.

You know, there was a professional snake catcher in the camp. He was paid \$13 a month. He used to carry a 5 ft pole with a string attached to it. The string was looped at the end of it. When the snake knows that he is under attack, it ceiles up. It will try to attack 4 to 5 times, but after that if runs out of steam. At that time the snake catcher will swiftly put a loop around the neck and pull the string, so that the loop will close around its neck and catch the snake by the neck.

There were two of these people in the camp. Well, as soon as they catch a snake, they took out ciser and cut the teeth out from the gum, so that you wouldn't be bitten by it. There was a man called Yamamoto. He was a professional snake catcher. But he was a hasty person. Once, he didn't tie the string tight enough, so while he was trying to cut the gum, he got bitten by the snake. He was in a hospital for 2 months. When I want to see him, he said, "I wouldn't make it this time." But he came out OK. I met him after the war. He was working in Yubacity. He died in Fresno about 8 years ago. He was a very interesting man.

Well, I remember lots of things. There were good things as well as bad things. There were flowers which resembled Morning Glory. It was a lot bigger than Morning Glory. It was really beautiful. Its roots were very big like potatoes. They said that Indians used to make wine out of that. Issei went after them. This digging roots of American Morning Glory became very popular Issei. They dried them and cut out inside and made Hibachi and things like that. There were those who made many of them. They had to dig quite bit.

There were these whose mind snapped in the camp and wondered out of the camp and died. There were more than several of those ~~among~~ among elder Issei. So we had to search for them. It was a big job. Sometimes these elder people fell in the holes that were dug up by root-diggers and could not get out. Some of them were lucky because we found them in time. That happened many times.

There was an old woman who was very good to us. Her husband was a giant. They were very good to our kids, too. One day I went to a liquor store and drinking beer. This woman looked very nervous and frequently looking into the bar. I was drinking with her husband. I knew that she used to drug him out by his ear. So I thought it was going to be a problem. Well, her husband was drinking beer behind me and she saw him. So she stumped in the bar huffing and puffing and said, "You! I was waiting for you over there. What do you think you are doing!!"

So I said, "Obasan (Mrs.) don't get mad like that." She said, "Don't mind me please. It's his fault!" She grabbed his ear and pulled him out. Well, there was no way that he could reason with her, so he just followed her obediently. Everybody including whites looked at them, dumbfounded.

It must have been a quite shock to find Japanese woman like her. Next day, he was working ;by the road side. So I said, "How are you doing?" He said, "Mr. Ishisaka, she was terrible." Well, it was true. He had many scratches on his face. It was a quite sight. She was a very good woman but I haven't heard about them afterwards. She was really a strong woman.

There were these who got drunk and their wives didn't let them in the house. So they came over and asked us to let them sleep inside. Fortunately I didn't have that experience.

There were a couple who accumulated their earnings. You see, both worked, so they earned about \$30 a month. So they put their earnings in a cigaret sack and marked the month. Well, it so happened that Papa liked to gamble. He needed money, but his wife controlled the finance. So one day he slipped out \$20 and gambled with it. Unfortunately he lost. He came to see me late at night. He said, "Mr. Ishisaka, can you loan me \$20 ?" I thought, "Oh, eh." He lost money on gambling. So I said, "Yes. I'll loan you \$20." If his wife start counting the money, she

would surely find out that he was gambling. He was very afraid of being discovered. Their son still live in San Mateo.

When I was in Merced Assembly Center, it was my job to go and break up the gambling joint. I did go sometimes and gambled. But I think there were very few people who would gamble away everything. These people were very sick people.

Oh, Camp life was very difficult and was very interesting. Yes, we had to make a sewage plant. It looked like a swimming pool. Well, Denver Post reported saying that Japs build a hundred thousand dollar swimming pool! It was really hilarious. So we told them to come and see the pool. So the news paper had to make a correction on that. They were really looking for something to make issue against Japanese people.

Q. Did you read many anti-Japanese articles on various new papers when you came to the USA?

A. Yes. Many of them were about Alien-land-Law. Many pieces of land were confiscated from Japanese families. News papers really whipped these cases up and reported them as if they were the biggest events of war time. It gave a bad coverage against Japanese and was very damaging. I was very aggravated by it.

Q. Have you received personal assaults or insults?

A. No. I didn't. I sure don't remember if there were any.

Q. But you have been called "Jap" before.

A. Yes. I have. I told you about two cases. However older people of that time were good people in general. They were very religious, too. They attended church every Sunday. They used to ask me whether I needed ride when I was walking alone a road. I get rides many times.

Younger ~~causasions~~ were rather thoughtless and looking for troubles.

The reason why we were discriminated and oppressed was because we were identified with Japanese in Japan. Japan was rising country with lots of military power. So the whites were really afraid of us. ^{KAWLAND HEARST} These three Musketeers, Hiram Johnson, Norland and Hurst, were really bad. They did lots of damages to Japanese Americans. They did everything to make it difficult for Japanese Americans. So Sacramento Bee was very bad, thought it became a very liberal newspaper. Hiram Johnson didn't really dislike Japanese. He just used Japanese for his own political advantage.

Q. Did you ever work in Los Angeles?

A. No. But I went there once. There was a family who came back from Japan in Los Angeles area. They brought their daughter, a young woman from Japan. My father wanted her for my older brother, but he really didn't know how to go about it. He was not good at these things. So I went with my older brother to meet the family. We took a train. It was a nice trip. When

we arrived at Los Angeles, we took a red tram car and went to riverside where they lived. So we looked for the family. We thought they lived in a nice house but we just couldn't find it. We thought we might have to go home without meeting them.

Then we saw an old Issei man riding a bicycle. He had a rake and a broom behind the bicycle. So we flagged him down and asked him if he knew this family. Well, it was the very person that we were looking for. He took us home. It was a very tiny house right by the railroad. If you looked at it from outside, no one would think that it was a house. We were invited in the house. We stayed over night at a Japanese hotel. Next day we went to see the woman at the place where she was working.

I asked him whether or not he liked her. He said, "Oh. She is OK." I said, "Well, It might be OK with you, but it might not be OK with her." So I asked her if she would like to marry my brother. Well, she had a boy friend already. So we were bit too late. Our trip was not productive, but I certainly enjoyed the trip. It was really good in those days. There were all kinds of public transports at that time. There was a tram car waiting for us right in front of the railroad station. We could go to Riverside which was 50 miles from there by it. It was very beautiful, too. The whole city was very beautiful, but now it is very dirty and very inconvenient.

I took another trip to Los Angeles area later. We had a relative in Oxnard. But I still like it here in Northern California.

Q. Have you been back to Japan?

A. No. I haven't. You see, my father was with us, so I had no reason to go back to Japan. My parents and a brother are buried in Japan. So I should go there once.

Q. I thank you for spending such a long time with me. I'm going to translate this and make some kind of a book. Do you think I could let scholars and students listen to this tape?

A. Of course.

Q. When we publish this, we need your permission. Legally speaking this tape belongs to you. You have the literary rights. But do you think our project can publish it? Can we have the literary rights?

A. Yes. Of course.

Q. Then would you please sign this? the date and address please.

Q. Thank you very much. I'll come to see you again.

A2. You know, I wish his father was still alive. His father was really a great philosopher for the man of his age and he was so broadminded. I've never seen a man who was so patient with his grandchildren. He loved nature and used to tell his grandchildren about it. He used to trap animals, brought them home and trained them. He was very interesting. Children really loved to be with

him. I'm really sorry that he was gone. It was about the time when children were interested in science. He had this very stubborn streaks, too, but he was a very good person.

A. He was a big person. He couldn't buy shirts in Japanese town, so he had to go to whitemen's store to buy shirts to fit his collar. His neck was 17 in. He was really a big man.

Aw. His mother was real short.

A. My great grandpa was 6ft 5in. He was a really huge person. Samurai had to be very big to use 3 ft sword. My sword must cut someone once. It has the trace of blood on the blade.

My mother was a very strict person. Well, we used to loan some money to our friend. We needed the money, but my brother was not good at asking these things. So mother used to send me. Well, these family knew how to handle me. They invited me in and fed me and by the time I came home I forgot to ask for money. They were my fathers cousin, but they were very smart.

I was sent by her to ask them to return money, but my mission was frequently unsuccessful. I don't think we got that money back. You know, my mother was also a good woman, so when people ask her to loan money, she could not refuse if she had any at that time. Papa used to scold her, but he would do the same if he were to be asked.

I used to have a quite bit of money. I wanted to send my sons to Cal. Berkeley. But I had a heart attack and I had to spend all my savings on the hospital and doctor bills. My mother had a bad leg and we spent lots of money on that, too. However, I think a man can make it somehow, just like the poem which says,

When a man put his name on the line
he does his best.

It's really true. Something will work out. I couldn't send my children to school, but they were able to graduate from colleges (2 sons with PHD, and two with BS). I wanted my sons to go Berkeley, but that was impossible because of my illness.

Twins went to Sac. State. Anthony was able to go to Berkeley. He was going to sent to Colombia for his PHD, but he decided to stay in Berkeley because of my bad heart. So they allowed him to stay in Berkeley. They usually do not allow a man to take three degrees from one University.

Q. Well, thanks again. I really appreciated the opportunity to listen to you.